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Address on the Education of Native Clergy.*

BY REV. JAMES JACKSON.

I WISH first of all to-day to express my pleasure at being present on this most interesting and important occasion, and to congratulate the London Mission on the inauguration of this department of work represented by the school which is to-day dedicated to the glory of God for the advancement of theological learning. I can conceive of no work more important than that of training a native ministry, and this work cannot be done in any way satisfactorily without systematic effort. We have all come to recognise, have we not? that the development and spread of the church in China must in the future be chiefly brought about through the agency of the Chinese themselves. The vast extent of ground to be covered, the immense multitudes of people to be evangelised, organised and trained, make it impossible ever to dream of obtaining foreign missionaries enough to do the work, even if it is desirable. And it is not desirable. A vigorous, self-propagating, self-governing church is the thing we must aim at. The work of the foreign missionary in the future will, I believe, be more and more devoted to the training of the church already planted, that she may herself be qualified to do the work of evangelising the great masses yet untouched and which cannot be reached by foreign agency. To carry on Christian missionary work on these lines, means, first of all, a trained native ministry—men who by their character, ability and education are fitted to be

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pioneers in the work of the further spread of the church, pastors and teachers who may feed the flock of God over whom the Holy Ghost makes them overseers.

During the past generation students of sacred learning have turned their attention as never before to the methods of our Lord in the planting and training of the church. I suppose no body of men have profited more from Professor Latham's *Pastor Pastorum* than the missionary body. To myself and to friends whom I have known intimately this book has been a constant teacher and an unfailing source of inspiration. Books of this sort have quite revolutionized our ideas about our Lord's methods of work. We no longer think of Him in the old way as exclusively or even chiefly a travelling evangelist, but as the trainer of the Twelve. This latter was the great work of His three years' ministry and all the rest was subordinate. Even the great works of healing which He did amongst and for the multitudes we now understand as being done chiefly for the instruction of the disciples, as in that most suggestive and typical instance so well expounded by Latham, the healing of the daughter of the Syrophenician woman. It was upon the few specially selected that our Lord fixed His attention and concentrated His efforts. He well knew that the future spread and even the very existence of the churches depended not upon multitudes of hearers or converts, but upon the select, appreciative and trained few. Quality and not quantity was what our Lord sought for. It was through the well-instructed few, not the half-instructed, unappreciative multitudes that our Lord sought to plant and spread the kingdom of God.

The theological education of students for the Christian ministry should keep pace with, nay, should keep ahead of the advance of general education. Theological students should at least be as well educated as the students who are going into other walks of life. The demand for education at the present time in China is very remarkable. The condition of things which now exists is one which the most far-seeing could hardly have predicted ten years ago. Those of us who have long been engaged in educational work used often to be called upon to give an apology for our existence as teachers, and we were not unfrequently exhorted to leave our unprofitable labour and give ourselves to missionary work! Now all that is changed, and the Christian educator has been no small factor in the forces which have brought about that change. No one need apologise

now for being a teacher. The demand for higher education will become increasingly insistent, and while the future gives some cause for anxiety, it is full of promise. The Christian school and college have a work before them perhaps greater than the church has hitherto undertaken in any non-Christian land. All this has a most important bearing upon the kind of education which should be given to the Christian ministry. It would seem obvious that it should not be inferior in range and quality to that which we are offering to other students in our higher schools. The churches which are now springing up all over China want not only pastors and teachers, but leaders and guides, men not only of piety but of keen intellect, of trained, sound judgment, with a broad outlook, with an ample knowledge of the past history of the church, and also able to understand and appreciate the position and opportunity of Christianity in China to-day. Such men cannot be got without a long training and liberal culture; but if there is one thing more than another, from the lack of which the native church is suffering to-day, it is the lack of trained leaders; and this lack will become rapidly more apparent unless we bestir ourselves to supply it. I hope that we shall not make the mistake of divorcing our theological schools from our colleges. They should not only be in close touch with them, but they should be an integral part of them. The religion of the Incarnation which we are here to preach not only pervades all life, but it should pervade all thoughts, and theological teaching will be best given in connection with and as part of the higher learning which we cultivate in our colleges, of which learning theology is not only an important, but an essential part, if it makes claim to be higher learning in any true sense of the word. We cannot afford to let it be said that an inferior education will do for the clergy. We must give them the very best, both for the honour of the Christian ministry and the edification of the native church.

In days not far off an educated native ministry will be needed to meet the new intellectual situation which is rapidly developing. As yet we know but little of the intellectual conflict which is bound to arise between Christianity and the new learning in this country. The Christian apologetic which has met our needs hitherto has not been of a highly intellectual, but much more of the popular type. The educated man in China has not thought it worth his while to pay much attention to Christianity. But this state of things will rapidly change.

The Chou Han type of opponent, with his filthy abuse and still more filthy pictures, is largely a thing of the past. We shall soon have men of different calibre to deal with. If I mistake not, the agnosticism of some of our Western scientists and philosophers will strongly appeal to the Chinese student when he takes to the study of Western learning. Any one who looks into the books and magazines which are now being poured forth in such numbers will not fail, I think, already to detect this tendency; this, together with another tendency quite as dangerous, fostered, I am sorry to say, by some Christian teachers, to regard all religions as much the same, making religion very much an affair of geography. It will not be long, I believe, before these and similar tendencies will develop rapidly, and the need for Christian apologists of a very different stamp from those yet produced in China will become imperative. The apologetic hitherto found sufficient will cease to meet our needs. Now, what are we doing to prepare for this contingency? I do not at all despair of the situation, for I believe that as in the past history of the church in other lands, so in the church in China God will raise up men to meet the new needs of the coming time. But as wise master-builders we should be laying our plans and preparing our materials. And the place to do this is in our colleges and theological schools. It is in these that our Christian apologists must be trained. These are the armouries in which we must forge those weapons of precision which will be needed to meet the attacks upon Christianity from the intellectual side which are certain to be made in the not distant future. We all know what a great debt the church owes to the famous Christian schools of Alexandria and Antioch, how our modern thought is continually enriched by the writings of the scholars who were trained and who taught in those schools. I believe that the great Asiatic nations—India, China and Japan—have their own contribution to make to the thought and life of the church, and the sooner we begin the kind of teaching in our schools which will give free play to the peculiar genius of the Chinese nation the better it will be for the future of the church in China.

Perhaps all this may seem somewhat Utopian to some. But we must take large, long views and keep before our minds high ideals. I have spent most of my missionary life of nearly twenty-eight years as a Christian teacher. In looking over the work of the past I see that failures have come not from too high

but from too low ideals, not from attempting too much, but from being contented with too little.

The education given in our theological schools, as in all other schools, should be given in an atmosphere of freedom and should foster a manly independence in our students. We want to train a generation of free-thinkers in the best sense of the word, men who will be able to take the initiative in plans for the growth of the kingdom of God. I have known missionaries who have fought rather shy of the trained native worker. He is not sufficiently docile. They would rather have the man to whom they can say go, and he goeth, do this and he doeth it. The partially trained man is more obsequious. As the eye of a servant is towards the hand of his master, so the eye of the slightly trained native is ever to the hand of the missionary. The well trained man is more independent and perhaps at first he shows his independence in somewhat obtrusive and objectionable ways; we must bear with this for the time. It is far better to have a man who goes wrong sometimes than to have a machine which never goes wrong, though I am sorry to say some missionaries seem to prefer the machine. We must foster the spirit of true freedom by training men in the atmosphere of freedom. Training men and binding them by contract to be preachers is a most demoralising thing. It is objected that it is expensive training them, and if we do not bind them many will leave church work and seek other occupation. Even so, let them leave. If we cannot bind them by the bonds of intellectual and spiritual sympathy, by the high sense of obligation and responsibility, we had better let them go. The most degrading of all forms of slavery is spiritual and intellectual slavery, and the worst place for the employment of slave labour is in the Christian pulpit. Here at least a man should feel himself to be a man and rejoice in the liberty wherewith Christ makes him free. We must be prepared for losses, but one highly trained, intellectually and spiritually free worker is worth a score of those who stay with the church because they must, who have just got enough of a kind of education which unfits them for anything else except to remain in the priest's office that they may get a portion of bread!

In the training of theological students there are special difficulties which tend to hinder the development of a manly, independent spirit. These difficulties are not unknown in Christian lands and they have caused much discussion of late

years among those who have the teaching and directing of theological seminaries. I refer to the demoralising effect upon the character that so often is seen in those who have everything done for them, and who thus learn to do little for themselves. The beneficiary system which has been so common in Western lands and which has become universal in missionary lands is productive of much evil. How it is to be avoided at present I do not see, but we ought certainly to keep our eyes open to its dangers and we should strive in all ways to keep the evil within as narrow limits as possible. No one who has had much to do with educational work in this country can have failed to realise what a demoralising effect upon the character is often produced by our free scholarship systems. The evil is worse when in addition to free education, free board and lodging are afforded and a small allowance made in addition, as is often the case. I do not pretend to be able to solve the difficulty. I am sure our present methods are productive of much evil. It is difficult to give free help to our fellowmen without robbing them of something even more precious than we give. Help that costs no sacrifice and calls forth no sympathy is often a degradation to the person who receives it. The only perfect kind of giving and receiving is that which calls forth all that is best, strongest, most manly and independent in the receiver which answers to the self-sacrifice of the giver. How to do this is a problem which we have not yet solved, but which we must not lose sight of nor rest content until we have at least approached a solution.

I trust that this school dedicated to-day will be a real school of the prophets. It is true, as Dr. Whyte, of Free St. George's, says, that "divine prophecy does not come by the will of man in prophetic schools or anywhere else. School or no school, holy men of God will always speak as they are moved by the Holy Ghost." Yet still the church is guided by a true instinct when she makes provision for fostering and guiding the prophetic spirit in those to whom she looks to be the forth-tellers of God's mind. The Congregational Church has done much to keep alive the spirit of prophecy and I cannot do better than close in the words of one who I believe is a Congregationalist, and to whom I have been indebted for a most suggestive book. Speaking of the Hebrew prophets he says: "The prophets stood alone, assured only of God's aid, but speaking to men as souls conscious of right and capable of high resolve. While the thunder of the armies has passed like the roar of the billows

that waste their strength on a rock-bound coast, their words still echo through the fruitful earth like the murmur of the brooks." May God raise up such a race of prophets in China and may this school contribute its share in doing so.

English and Evangelism.

Or the Relation of the New School to the Church of God.

BY REV. HAMPDEN C. DUBOSE, D.D.

(Continued from p. 287, June number.)

ON the matter of a higher and lower scale of salaries in the above quotations both sides of the question have been presented. The Societies at home give the same stipend on the field to all its foreign missionaries. By a parity of reasoning the Mission should follow the precedent. The same reasons that hold good in the one case are true in the other. The native church, however, is composed of the Lord's freemen and should be encouraged to give double honour to those who labor in word and doctrine. The Chinese can make distinctions which would not be invidious, where the Westerner must abide by the rule. The young English student can be told, the Mission will give you a *living salary*; if your wants are more, let your own people supply them. This, however, he may consider too far in the future.

The Rev. Charles Shaw writes: "I have a small but interesting work. I only pay one man, and the rest of our work, including the catechists, is self-supporting, except the day-schools, which are supported from England. It is troublesome, and requires much faith and patience, but I believe it 'pays' best in the end."

At this place it may not be improper to mention a work in and around this city, where the doorkeeper is paid \$3; the Bible woman \$4; the school-teacher \$4.50 (the rest of his salary the pupils pay); and the native preacher, a man of pulpit power, \$11 (Mexican). The city street chapel has, within a generation, been enlarged five times to accommodate the daily congregations. In the country towns four commodious chapels and one small one are rented by the Christians and inquirers (of the latter there are 200 or 300) and another place of preaching is offered free. In two of these places they speak of purchasing or building

houses of worship. Not one cent of money from home has been expended in this outlying district, and it is probable they will soon pay the native preacher's salary. From the size of the audiences in city, town and village we must conclude that it is the day of preaching around Soochow. These facts are mentioned to show that the missionary is not dependent on English for something to do.

IV. THE RELATION OF THE ENGLISH SCHOOL TO THE GOSPEL.

We come to a more serious aspect of the New School in its relation to evangelism. The heathen has been for ages "under the shadow of death," and with darkened mind can form not the slightest conception of Zion's light and glory. His first introduction to Christianity is the view of a grand foreign building which to his limited vision appears to be a "sky-scraper." He sees in the city a large number of schools where his native language is partially excluded by those sent out to propagate the new religion. If he mingles with the Christians he hears the word "English" constantly on their lips—the subject of conversation not being religion and the predicate prayer—and he concludes that English is an integral part of Christianity, as the South Sea Islander is taught that clothing for the body is essential to entrance into the house of God. There is a rhythm in the words, *Foh-yin, yin-wen, yin-yang*—Gospel, English, Dollars—so his conception of religion is not at all distinct. It is shrouded under a veil. The ignorant may conceive of the church as Anglo-Chinese, and so miss saving faith.

The missionary establishes the church school, and those who are his followers acknowledge his leadership. He says to them: "This is the way" for you children; "walk ye in it;" and they very readily accept his teaching, as it naturally accords with their views. He leads the Chinese to think that the highest attainments are possible only by an English education.

We raise the question, Is the teaching by English that from which we can expect the best results? Is it not too radical a change from the time-honored precedents of the past? Is it sufficiently conservative? Is it not too far exalted above the present status of the Chinese? Is it the best possible for the children of poor Christians? Suppose at home the son of pious, praying parents is given a wheel and an automobile, furnished with a plenty of pocket money, sent two years to Paris and

three to Germany, what do we prognosticate as to his future? There is a practical relation between training and success.

Archdeacon Moule: "How can a school where English is taught and desired by parents and children, with the scarcely at all disguised wish to 'better themselves'—to attain a different social scale and be no longer agriculturalists or artisans—direct the children to the conversion of China? It may direct their minds towards 'Reform,' sound or unsound, and to treasures of knowledge which they suppose English alone can unfold, but the conversion of China seems remotely connected with the scheme."

Rev. S. E. Meech: "The L. M. S. (Peking) has not yet adopted the teaching of English in our school. The Methodist Mission is the only one which has made English a definite part of the school course. I only know that a large number of those trained in their school have gone into railway and other employ, where with few exceptions their interest in Christianity has ceased."

Rev. W. B. Hamilton: "The government college at Chinan promises to be of little service to the cause of Christianity. The students get a monthly allowance of three taels while in attendance. Many of them are from official families; and from the physician in charge, who is a Christian in Li Hung-chang's medical school at Tientsin, I learn that there is scarcely a moral man among the two hundred. During the early part of Dr. Hayes' presidency, some ten or twenty attended Christian service, but since the enforcement of the Confucian homage they scarcely come near the missionary. Christianity has not, however, been eliminated from the institution."

Rev. L. P. Peet: "I think the greatest evil which threatens is that the mind of the student will become 'secularized' rather than 'spiritualized.' The gate of honor, wealth and power is thrown open to him, and he will be led to seek those rather than spiritual life."

The next point is the large proportion of pagan element in the schools. Their parents select the school for its advantages and moral influence. Dr. Davis in a paper read last year reported that in Dr. Hayes' school "of forty-five pupils six were from Christian families," and at the university "a very small proportion came from Christian families." As in a boarding department it is hazardous to *herd heathenism*, it is a question, when a large majority are from heathen families, whether a boy from a Christian household is safe?

Dr. Parker: "One of the evils that threaten the new system of education is that it tempts the young men away from us to secure the higher salaries that are given to those who know English. Another evil is that young men become more or less unsettled in their obedience to government and faith in their ancient traditions; the result being a tendency to join in with all sorts of revolutionary schemes and a general feeling of desire to be free from all religious, social and governmental restraints. Another evil to be noted in connection with the English schools is that a large heathen element is always present in such a school, which is very detrimental to the development of the Christian spirit and the growth of consecration and desire for the salvation of souls."

Archdeacon Wolfe: "The vast majority of the pupils in these schools here are heathen, who avowedly enter these schools in order to fit themselves for positions from which they expect high salaries. It can be easily imagined that this class, forming the great majority, are in danger of exercising a baneful influence on the small minority of Christian lads probably not yet really converted or well grounded in the Christian faith. There are at present several young men, professed Christians, from the English schools in Shanghai, employed in the government offices, who, from the reports that I hear, never attend a place of worship, and to all appearances have abandoned their Christian profession. It is the same even here in Foochow with a few employed in secular positions. All this is very discouraging and saddening no doubt to those who carry on these schools, and seems to confirm what I say about the bad and baneful influence exercised in these schools where the heathen pupils are in the great majority." All along the "track" hang out the red light! Danger!

Mr. Brockman: "The spiritual tone of the institution is lowered by the preponderance of men from heathen homes. A missionary says: 'Their sordid conversation and worldly influence give a momentum dollarward to the school which it becomes practically impossible to arrest.'"

Rev. C. A. Stanley: "The dangers are, being foreignized away from his people in a measure, and so not in the fullest sympathy with them; and loss of spiritual power on his part by unwise foreign reading instead of that which alone will be helpful in his work."

Rev. P. D. Bergen: "The dangers are, hasty imitation of some of the less desirable features of Western life, lack of

religious toleration, neglect of China's literature, the new egotism that develops from a smattering of the new learning, and the dissipated state of mind and body that sometimes follows rapid increase in income."

Dr. A. H. Smith: "The paper of Mr. Brockman in the RECORDER some months ago seemed to me a singularly wise and temperate statement of the present difficulties and to suggest the lines on which they are to be met. The evils that threaten are the strong and frequently increasing temptation to the students to give up evangelistic work and to seek after places which pay higher wages; the intellectual pride which is so fatal to spirituality anywhere; and in many cases a distinct antagonism to the teachers and the missionaries with whom heretofore all the relations of the students have been most cordial. There is a reason for all this, by no means confined to missions. Government schools are everywhere feeling it most keenly, though they give freely that for which we require some payment."

Rev. L. Lloyd: "The great danger which threatens the new system of education is that the students will look upon the acquirement of English and of Western knowledge generally as a stepping-stone to preferment and will not bear in mind *the connection* of the institutions, at which they were trained, *with Christianity*."

Rev. Dr. J. M. W. Farnham: "The evils of the present system of education are, to my mind, very great and numerous. As carried on with mission funds and by missionaries, I consider it a misappropriation of time and money. The results of the labors and the money do not affect the mission work, only very remotely."

In the Memorial University at Tai-yuen-fu Christianity is only taught under the general head of civilization, so the connection of this institution with the gospel is extremely incidental. That a memorial to the martyrs of Jesus should have the name of Jesus left out does not seem quite appropriate.

Our conclusion is, taken generally, the English school is not a wise annex to Biblical evangelization.

V. ITS RELATION TO THE MINISTRY.

We will not speak of the danger to the missionary, called of God to preach and set apart by the laying on of hands, giving his whole time to pedagogy and with little time for Bible study, of

minimizing Christ's command to make known the glad tidings, for each of us has to hear the injunction "Take heed to thyself."

This part of the subject is discussed by many. There are two from Dr. J. N. Hayes' school studying for the ministry. Dr. Anderson says: "If you will give the new school the twenty or thirty years for work that the old-fashioned boarding-schools have had they will, in my opinion, supply as many preachers and with far better equipment."

Rev. J. A. Silsby: "The English school will, in my opinion, supply better men than the purely Chinese school. Perhaps in the present circumstances the comparative number of those entering the ministry will be fewer than under the old system, but when one does enter the ministry he will be a better and more efficient worker. He will not be a mere drone who enters the ministry because he can do nothing else, and he will be less saturated with Confucianism than he would be if his chief literary diet had been the Chinese classics."

Bishop Graves: "I do not think that the English schools are the places to look for the preachers for country hamlets. We must look for these from a different system. Peasants in the country cannot support men with the new education because it certainly fosters a desire to rise above the dirty and shiftless level of ordinary Chinese life. Men of less education would probably do better for such posts. The problems are grave as to self-support, but can we refuse an educated ministry and see only the needs of the country stations? So far as I can see we need both kinds of men because we have both kinds of work to do."

Rev. E. F. Gedye: "A certain proportion of the Christian boys will, I think, generally be willing to serve Christ and the church as preachers, but all are not called of God to that work and all are not fit for it. An English-speaking Chinese has, as a rule, more expensive tastes than a purely educated Chinaman. But in many cases his work will be more valuable and therefore he can appeal to a class of Chinese whose education and tastes are similar to his own. The English-speaking Chinese would expect in a pastor the sympathy that could only come from one who also spoke and read English."

Rev. R. F. Fitch: "I think the English school will give us some of the first men we shall have for the ministry. It depends upon the teachers to maintain a strong evangelistic

spirit and get a specially strong grip on the older boys that they in turn may influence the younger ones, and this work will give them a foretaste of the ministry. I think that at present we have an insufficient constituency of educated men from the middle classes in the church, and that the man who has a good English and scientific education will reach these classes as no other men could, and thus by his education, position and personal influence solve the question of self-support much more quickly."

Dr. A. P. Parker: "I think the general experience of English schools in China shows that there is not much hope of securing native preachers from such institutions. The temptation which the knowledge of the English language places in the way of young men to seek higher salaries and the good things of this life are almost overwhelming, and not very many of our native Christians are strong enough, so far, to withstand such temptations."

Rev. J. Beattie: "I do not find that a knowledge of English tends to turn a man's thoughts to the ministry of the Lord among his fellow-countrymen."

Rev. W. H. Lacy: "My experience is that it breaks more than it makes." It is likely that this terse Wesleyan dictum will become famous.

Rev. J. R. Goddard, D.D.: "In our Mission there has been no candidate from our boys' schools since English began to be taught. The boys all look forward to large wages and profitable business careers. Those who have become teachers require largely increased salaries, and it is natural to conclude that the same would be true if any of them should become preachers."

Rev. L. Lloyd: "I do not think that the English school will ever be a recruiting ground for the native pastorate to any great extent. Here and there the students from our Anglo-Chinese Colleges have taken up such work and their knowledge of Western literature has made them better equipped for it than their fellows when they are really converted, but as a rule there is a tremendous temptation to take positions where their knowledge of English is valued and paid for. I feel that while English is asked for it must be taught, but I would not, for a moment, allow it to supersede our old-fashioned but useful colleges which are conducted on simpler lines in the native language and where the whole aim of the institution is to fit the students for evangelistic and pastoral work."

Rev. P. D. Bergen : "The English schools will not prepare preachers for the missions, and it is utterly useless to expect it. I have no doubt but that the English school has come to stay and to develop enormously in the near future and that *eventually* many good men will be found in the ministry from among their graduates."

Mr. F. S. Brockman : "Representative missionaries in different parts of China are almost unanimous in the conviction that English has a tendency to turn away young men from distinctively religious callings."

A brother of experience writes : "My ideas have changed greatly the past few years on this subject. This city has proved too much for our preachers. There are such inducements held out that every man we have had here during eight years has left us to go into business. Only this week one has left us. I may, however, state that they have not sent to us our *best*. They have been English-speaking and while excuses have been many, I believe the chief reason has been the big pay. In the Y. M. C. A. work there is a young man who gets Taels 100 per month, but we as missions cannot compete with this kind of salary. Most of our English-speaking preachers were here at from ten to twenty dollars a month, and as a young man can get \$50 at business, if they continue to preach it is evidence that the grace of God has taken firm hold of them. Our people at Peking have started out to get security for every boy entering the school that he will repay all the money expended on him if he leaves mission work. This is the right way." This falling from the grace of preaching cannot be considered too seriously.

Dr. Farnham : "At present the Chinese learn English simply as a 'stepping stone' to employment outside the mission. We need educated men and women to preach and teach the gospel to their own countrymen as no foreigner can ever do. They only cost for salary one-tenth the money and ought not only to be as useful but much more so."

Rev. J. Beattie : "So far no boy receiving an Anglo-Chinese education in Amoy has entered the service of the church."

Rev. D. H. Davis : "I have not seen that the teaching of English in our schools has done anything toward supplying native preachers, but on the other hand, it has induced the young men to enter other callings."

Rev. C. Hartwell: "In the Methodist Anglo-Chinese College here (Foochow) only a very few of the graduates have entered upon special religious work."

Rev. J. E. Walker: "It takes warm piety and deep genuine humility to make the English-speaking and the un-Anglicized preachers mingle in true Christian brotherhood. The English-educated preacher has tremendous advantages over his Chinese-educated brother, but he brings some very vexing problems."

Dr. Griffith John: "I am looking to the theological school for the needful supply of pastors and preachers, and in that school English is *not* taught. We do not deem a knowledge of English necessary for either the pastoral or evangelistic work. The reasons why we do not introduce it into the theological school are two: First, the introduction of English would increase the expenses connected with the work. We should have to give higher salaries to our agents and thus make self-support in the native church an extremely difficult thing to realize. Second, it would greatly increase the temptations to our fellow-workers to go in for lucrative positions outside the church. And I would add that, in my opinion, their efficiency would not be promoted by a knowledge of English. I can conceive of its unfitting them in a great measure for the work which they have now to do."

Rev. C. Campbell Brown: "In this and the Foochow districts the teaching of English is calling off our supply of native preachers. We only get the second rate men to train. In view of China's national weakness, the greed of gain, the whole *English* question needs more careful handling and reconsideration."

Rev. C. Shaw: "Here the American Methodists have one English school. I attended a meeting not long ago when six of their men graduated. The speeches were on the whole good, but one wondered how much of the sense of our English books, say a commentary on Isaiah or on the Gospels, they would be able to comprehend and digest. Of these six I think two were to be preachers. I fear the results in this respect in Foochow are disappointing; very few of the English trained students enter the ministry. Of course we want Christian business men, but at the same time if we give as one reason (and a very good and potent one) that we teach English in order to give our preachers access to good Biblical literature, it must be disappointing to see that the love of money is still paramount, and instead of

giving their talents to building up the Christians in their 'most holy faith,' they go to secular employment where they cannot even keep the Sabbath, and soon their love grows cold."

Ven. Archdeacon Moule: "The English school will lessen if it does not *dry up* the supply of native preachers. An English-speaking preacher will expect and demand at least double or treble the present rate of pay and his English will be of scarcely any use to his flock, whether he be pastor or evangelist."

Rev. H. Thompson: "The English school has not so far supplied the Mission with preachers, and it is not likely to do so for a long time."

The native Presbyterian pastor at Hangchow, during the week of prayer, boldly pointed to the Presbyterian college and said: "The institution is of no benefit to the church here." Sandwiched between the world and paganism the Mission school is handicapped.

Dr. Mateer: "Very little English has been taught in the college. The experiment did not commend itself by its results, and was consequently dropped. The men who received this education all went into some more lucrative calling, and there are no pastors in the Shantung Presbyterian Mission who know English. The experience of the past has been that no dependence could be placed in those thus educated going into the ministry. The reason is not that English is *anti-Christian*, but that the predominant consideration is the pecuniary one, and the mind being filled during the school days with dreams of money, is secularized and more or less impervious to religious impressions. As the standard of English education rises, however, probably religion will make more and more impression on the pupils."

Ven. Archdeacon Wolfe: "I deeply regret to say that my experience compels me to conclude that the existence of the English school, thus far at least, has been anything but favourable to the supplying of the churches with native pastors. I have no hesitation in saying it has been decidedly unfavourable. The Church Missionary Society has opened no English school in this province, but two or three such schools have been in existence now for twenty or thirty years, and so far I do not know of a single teacher or pastor supplied from these schools at work in connection with any of the three missions here. The result in this respect certainly is nil." "Nothing but leaves." For example, what is the object of our medical schools? Suppose no student received a diploma.

Perhaps Mr. Brockman's figures may be taken as proximately correct. Out of one hundred graduates of five Anglo-Chinese colleges in ten years two entered the ministry; *id est* two per cent. Alas! only two per cent.! Are we to judge the tree by its fruits? The great object of the mission school is to furnish ministers; why this complete failure? The ascension of our Lord is emphasized both in the Old and New Testaments. Pastors, evangelists and teachers are ascension gifts to His church. In our propaganda, both in theory and practice, let us magnify these gifts that come from the most excellent glory.

What conclusion shall we reach?

I. AS TO THE ENGLISH SCHOOL.

First. To satisfy the honest desires for the higher education, to meet the call from the ruling and wealthier classes, and to take advantage of the magnificent opportunities afforded by the changing conditions in China, let there be established on an English basis a few great universities fully manned and equipped. From these will be turned out annually a number of noble spirited, highly accomplished and thoroughly educated young men, many of whom will occupy important positions in the counsels of the state, and, holding their instructors in high honor, will exert a life-long interest in the establishment of true religion.

Dr. Mateer says: "It would be well for Christian men to establish schools, not with a design of raising up a native ministry, but of giving those who desire the English to get in this world a chance to hear of a better world. They are the rising class of influential men of the new China, and if for nothing more than to ensure that they be favourably disposed to the gospel, it is well for them to come under a decided Christian influence. These mainly settle at the ports. For their sakes it might be well to have a *few* English-speaking pastors, for ministering in the ports, to secure the respect of these and other English-speaking Chinese . . . The chief dangers are from free thought and agnosticism. We wish to raise up a ministry who will hold fast to the fundamental principles of our faith. The time is coming when it will be necessary to have *some* men in the ministry in touch with Western thought and literature who shall be able to defend the faith before their own people and against the attacks of Western scepticism and destructive criticism. The English question is the question of the hour in education and the demand to teach it is very hard to resist,

Many missionaries are radical on the idea of self-support, and English accomplishes the end they deem all important, and hence they teach English not because it brings results to the mission work, but because it brings in the money for the support of the school."

Second. Let Christian men be sent out—with a view to entire self-support—to establish English schools in this land. These to be maintained for two years by the home Societies, so that they may have time to obtain a working knowledge of the Chinese language and come in touch with oriental civilization and methods of mission work before they enter the school-room. They may be under contract to teach five years at their own charges within the bounds of the field occupied by the Mission. All of our Boards might do something in this line. This system of self-supporting schools would prove a mighty auxiliary and exercise a great influence for good without detracting from the funds, save for the first two years, given to evangelization.

This is a magnificent field for the Y. M. C. A., who might well have a staff of one thousand devoted teachers, scattered in all the great cities, labouring for the uplifting of China. The call for English, in as far as it is a *bona fide* call, comes from the merchants and gentry, who have money and are willing to expend it on education.

Rev. J. Beattie: "My own strong view is that the teaching of English such as would fit for a money-making career should be paid for by the natives themselves. Give them English if they are willing to pay for it. Our Anglo-Chinese School (Amoy) is not a tax to any great extent on our Mission. The head master's salary is paid for by a well-to-do friend at home, while the second teacher's salary comes as a grant from the L. M. S., with which we are in conjunction as far as this school is concerned. Our E. P. Council took the strong ground at the first that this school for English was not to come into competition with the funds available for evangelistic work. The property was purchased by a friend at home and the native teachers' salaries and running expenses are paid by the fees of the pupils."

The above plan is in wise accord with the Doctrine of the Mean. We might remark that were the fees made higher the L. M. S. might withdraw its grant with a view to the entire self-support of the English school.

The placing English instruction in the hands of laymen not supported by evangelistic funds reflects honor upon the privilege of proclaiming salvation to the heathen and sets free a number of gospel heralds. Archdeacon Wolfe says: "As far as the missionary work is concerned, personally I would have preferred that the English schools were non-existent and that missionaries devoted their whole time and strength and talents to teaching Christianity to the Chinese through the medium of their own native language. I see a danger in missionaries practically giving up their whole time to this English education while the surrounding millions of dark heathen are practically neglected, at least by these able missionaries who devote themselves to the work of the school."

Third. Let the worship and the religious instruction be in the Chinese language. Morning prayers must not be a "cat's paw" for learning the classic English of King James and the sacred lyrics of the Hymnal, but real worship of Jehovah in the language of childhood that many may be taught to say Abba Father.

II. AS TO THE MODEL CHURCH SCHOOL.

First. A school taught in the Chinese colloquial and classic languages. The foreign teacher must be a classic scholar and able to point out the false teachings as to the nature of man, the origin of matter, the Chinese cosmogony, the sacrifice to the dead, Pantheism, the eight diagrams, and regeneration by study. If outside the Mandarin district, each pupil should recite at least two years to a Nanking teacher so as to be familiar with the general spoken language of China. Also that the course include our usual college curriculum, using text books in Chinese. We could call special attention to the model school under the charge of Dr. Noyes at Canton, which, under his wise pilotage, has successfully "weathered the gale" which beat heavily about his barque and is now sailing on unruffled seas.

Rev. P. D. Bergen: "The youth of Christian families should be carefully looked after and given a Christian education. Christian schools should be able to offer better training than those purely secular."

Rev. D. H. Davis: "I think the model school is one of the best agencies for the conversion of China and directing the minds of the children of Christian families to this work."

Rev. R. F. Fitch : "The motive that will appeal far more to the Chinese mind is the great need of his native land, that the student should become the leader of men, whatever his future occupation be. The foreigner must have a personality, enthusiasm, good judgment, command respect by his scholarship and make his boys feel that the grandest thing they can do, if God so calls them, is to give their whole time to the salvation of their native land."

Second. The Chinese church should be taught the necessity for education on conservative lines. The people are very sensible if the subject is presented in a business-like way. This is an excellent topic for a sermon. In our spring Conference last month the discussion was the best method of conducting school work, when one of the native clergy asked the writer, "Why, when the Northern Presbyterians teach English so extensively, does not the Southern Presbyterian Mission do likewise?" The reply was that we had reasons which seemed to us good, which were then stated. In our Mission school at Kashing the boys were urging English till Rev. Mr. Price, from Sin-chang, made them a speech, when they saw how reasonable was the opposite view.

Rev. C. Leaman : "Such a school would not poison the atmosphere by teaching Chinese classical heathenism any more than foreign materialism and evolution, but would infuse all departments with pure Theistic, Redemptive and Biblical instruction."

Ven. Archdeacon Wolfe : "I presume that you mean by a 'model school' one for the training of the children of Christian parents in order to fit them to be teachers and pastors and preachers of Christianity to their countrymen. I have always thought, and the conviction has only been deepened by increasing years and experience, that the school best adapted for this purpose is that in which the teaching is all given in the vernacular and saturated from beginning to end with the truths and doctrines of the Bible; that the best and highest education from a native point of view be given to the pupils by Christian teachers who are competent to impart such education; that a good knowledge of other subjects as history, astronomy, etc., etc., be also given, and all be made subservient to the deepening in their minds of the truths of Christianity. The sad and lost condition of their heathen countrymen should be kept before their minds, and the duty of all Christians to obey and

carry out the great Master's last command should be carefully inculcated and that the education in the school should be such as would enable the pupils, should they be called by God to become preachers or pastors to their countrymen, to take their stand as learned men among the learned and literary men of their country."

Third. In the Christian school the proportion of boys from heathen homes should be very small. The church is in the midst of Edom, Moab, and Philistia, and we should be very careful not to transgress the Old Testament injunctions against mingling with idolaters.

Rev. W. B. Hamilton: "Keep the Christian pupils vastly in the majority—say eight out of ten—and have a special care to have the larger and more influential boys good."

Dr. A. P. Parker, though President of a leading Anglo-Chinese College, with a similar institution in his Mission in this city, feels so greatly the necessity of conserving the interests of the church that he is joining heartily in the movement for a Christian school at Huchow, where will be gathered the minors in the kingdom and household of Christ. He remembers the days of Buffington College, where with one man and one lady, assisted by a corps of well-trained native teachers, a high literary, classical, scientific and Biblical curriculum was maintained and with a tone of piety pervading the student body of one hundred, almost yearly graduates entered the Conference.

Dr. Chauncey Goodrich: "I am persuaded that nothing but teachers filled with the Spirit; teachers who continually pour out their hearts upon their students, both in public service and in private meeting, can at the present time save many of their men for preachers. In Robert's College, Constantinople, it was many years before the College produced a single preacher. *Per contra*, the Peking University has turned out a few preachers, the product of the evangelistic spirit and of great revivals. We want educated men of character everywhere, but O! *we do want preachers!* There are young Moodys and Spurgeons in China, and we must do all that is possible to find and train them."

Fourth. The salaries of the school teachers should be on a similar plane to those of the pastors.

Rev. C. Leaman: "Our high salaried school teachers make it hard to regulate the salaries of the pastors and in many places puts an end to self-supporting churches."

In each of our schools at the close of the session there are many times more applicants for teachers than the number of graduates. Writes the son: "Father, I feel called to preach. Shall I go to the theological seminary at \$5 a month or accept a position as teacher in the — Mission school at \$25?" The father replies: "My son, it is all the Lord's work. You can as Paul labor with your hands during the week and preach on the Sabbath. Your father thinks it best for you to accept the place as teacher."

It is not for our schools to sap the foundations of our Divinity Halls. Let missionary teachers give heed!

Fifth. There should be a street chapel quite near the school where at least twice a week large gospel meetings and grand evangelistic services for the pagan multitudes shall be held; these to be attended by the student body, and as ushers and members of the choir they may take part. The leading preachers of the Mission should be occasionally deputed to conduct these meetings. Thus the young men would study practically evangelistic theology.

Rev. P. D. Bergen: "A good teacher should find many opportunities for keeping before his pupils the question of China's evangelization. A beginning should be made in the homes of the pupils."

Dr. A. H. Smith: "We must have more of the infinite patience of the Great Teacher; must begin aright with selected material and endeavor early to counteract the influence away from evangelistic work, which is the main although not the only aim of missionary education, and strive to direct the best pupils to the more excellent way of giving themselves for others. There ought to be practical evangelistic work for others all along the course."

Sixth. The ministry should constantly be kept before the students. The theological seminary should be represented near the close of the session. The life of penury should be compared with the honor of becoming "messengers of the churches and the glory of Christ." "Salvation! O! the joyful sound."

Rev. L. Lloyd: "What I feel is wanted is an institution where the high honor and real dignity of being the messengers of the Lord of Hosts is ever kept before the minds of the students, so that they become impressed with the nobility of such work and lose their desire to be above all things well off."

When the parent presents his son for matriculation he should be examined as to his motives for placing the boy in the church school, and all throughout the course he should receive careful pastoral instruction as to the father's duty in guiding the young Christian into loving service for our Lord and Master. Thus by carefully guarding every avenue of approach on the part of the evil one we may hope that our missionary institutes may become schools of the prophets and our churches supplied with men who shall hold forth the Word of Life.

The Future of Christianity in Japan.

BY REV. H. LOOMIS.

THE victories won by the Japanese forces in the war with Russia make it evident that Japan is destined to exert a large, if not controlling influence in the East, and it becomes at once an important question what is going to be the effect on the work of Christian missions.

Of course at the present time we can only judge from what has occurred in the past and the present general trend of affairs.

One significant fact is that the Christians occupy so many prominent places. Admiral Uriu (a Christian) was in command of the ships that were sent to the destruction of the Russian vessels which were at Chemulpo, and this was practically the opening of the war. A Christian nurse was recalled from Korea and appointed as the head nurse of the Red Cross Hospital in Tokyo. It is stated that the government has sought especially for Christian young men to go as interpreters for the military representatives of other countries who have gone to the front.

In a statement made by the Prime Minister to the Rev. Dr. Imbrie it was said: "Japanese Christians are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of the leading papers, and the officers of the army and navy."

During the Chino-Japanese war the present Prime Minister was at one time in command of the Nagoya garrison, and was called upon by the Agent of the American Bible Society, whom he received very cordially, and not only gave permission to distribute copies of the Gospels to all the men under his command but had them drawn up in line so that they might first listen to a Christian address.

The Prime Minister was subsequently in command of the troops which marched through Manchuria, and he issued an order that all missionaries and missionary property were to be carefully protected, and this order was carried out to the letter. He has recently given official utterance to the fact that during the present war no distinction is to be made in favor of any particular religion, but as far as the government is concerned all systems of faith are to be treated with equal consideration. This intimation was intended to counteract the statement that had become more or less current that because Russia was a professedly Christian nation this was a war between Christianity and Buddhism.

As in the war with China the consent of the officials has been given to the distribution of the Scriptures among the men in the army and the navy, and the Vice-Admiral of the navy promised the Agent of the American Bible Society to send to every ship in the navy such copies of the Scriptures and other religious reading as should be furnished.

Recent arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria in the capacity of spiritual advisers to the Christian soldiers. Freedom will be allowed them to fulfil the duties of their calling among the men on the field according as circumstances will permit, and they will be provided with transportation and commissariat privileges by the Department of War.

Last Sunday evening an address was given in Yokohama by the Agent of the Bible Societies in Korea on the condition of things in that country. The speaker remarked that he was at one time much prejudiced against the Japanese, but owing to what he had recently seen his feelings had undergone a great change.

One thing that struck him as especially remarkable was the conduct of the Japanese soldiers. The spirit and discipline were perfect. Not only were they considerate in their treatment of Koreans and such foreigners as they came in contact with, but after the destruction of the Russian ships at Chemulpo the Russian Minister residing at Seoul, and his suite, were furnished an escort of Japanese soldiers to accompany them to the port of departure. Not one act or word was seen that would tend to humiliate the Russians or injure their feelings. It was the same when the Russian Minister left Tokyo. As he took the train for

Yokohama a large number of officials came to express their personal regard and deep regret that he was to leave Japan.

In striking contrast with the conduct of the Russian soldiers has been the uniform treatment of the prisoners captured by the Japanese and especially the sick and wounded. These have received similar treatment to that which is given to the Japanese soldiers.

From such things as these one can learn what is the spirit that is now dominant in Japan and judge as to the conditions under which Christian work will be carried on in the future. From present indications the war seems likely to bring the Japanese into more close relations than before with the United States and England, and this is likely to be used of God to draw the minds of the people to the truth and value of Christianity. That such may be the result let all Christians most earnestly pray.

The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

Some Considerations regarding Methods of Work, with Special Reference to their Application to Efforts to reach the Scholars and Officials of China.

BY REV. J. S. WHITEWRIGHT.

SO far as we do not succeed in our work, it must be because there is something defective, either in the message, the men who give the message, or the methods used. With regard to the first of these nothing need be said; we know and are sure that the teachings of the Christian faith are the "power of God unto Salvation;" with regard to the second we have had, and have at the present time, men of the highest character, ability and devotion among those who have come to China to seek to win China to the gospel. There has also been

great variety in the types of men ; the fault is not that men have been entirely of one and an unsuitable type. What remains to us is to consider the methods used.

The curriculum of theological institutions at home would seem to be defective with regard to their preparation of men, both for home work and also for work on the mission field. It is felt by many that far too little time is devoted to Homiletics and instruction on the practical direction of church affairs ; yet the business of these men will in future largely be to conduct public worship, to preach and teach and to direct church affairs. The head of a theological institution in England has laid himself out to train his men to take up special work in crowded slums, where, alas, the churches have had but scanty congregations. His men are succeeding ; they are making a marked impression on their neighbourhood, they are filling their churches. It is a question as to how they go to work, of the methods they use.

There are still theological institutions where those men who are preparing especially for the mission field have to do all their reading on Comparative Religion and on Modern Church History (that is, the glorious history of the last hundred years) by themselves, without any direction, while the practical questions that will meet a man early in his career are never even touched on. It may be replied that many of the matters referred to in the last clause can only be met and learnt by the man himself in his own experience. While admitting this to be so to a large extent, surely a good deal might still be done towards putting men on right lines, so that they would be able wisely to approach the problems that will face them on the field. The lessons of church history might be studied in their relation to the practical problems on the mission field to-day. Modern Church History should be specially studied. It is well to know the story of the great Councils of the church, but there might be lessons to be learnt also from the latest Missionary Conferences. How many theological students in England and America have ever seen the report of the last Conference in Shanghai ? The writer well remembers being thrilled through and through, when a student himself, he read the stirring appeal of the first Shanghai Conference.

A Professor of Church History at home demurred to the study of recent church history on the ground that it is too near, that we needed time to get the perspective right. In the mean-

time, while we are waiting to get the perspective exactly right, ministers are going out to their charges in the home lands without that knowledge which would fill them with enthusiasm and develop in them and through them in those to whom they minister, the true missionary spirit. The missionary student also leaves home, in many cases, without the valuable equipment and preparation that he might have had.

The study of Comparative Religion is being taken up, but there is a need that more attention be given to this great subject. There seems to be in some quarters a feeling that there is so much that is good in the great non-Christian religions, that it is doubtful whether, after all, there is much need for the preaching of Christianity.

The study of the great religions of mankind, albeit in a kindly and sympathetic spirit, with full and frank recognition of all that is good in them, will bring home, perhaps more than anything else, to the careful student, the absolute need of the divine revelation given through Jesus Christ to save mankind.

Such study at home would, on the one hand, still further increase the sympathetic interest of the home ministry, and on the other enable the young missionary to approach the practical study of the religions of the country to which he is sent, in a better fashion. It has been well said that we need to know what we wish to convert men from as well as what we wish to convert men to. The ignorance at home amongst those who ought to have some acquaintance with these matters is astonishing. The story of the young curate who, when asked by a parishioner to tell him what Buddhism was, replied off hand, "Oh a fine old religion of the East founded by Mahomet," raises a smile, but leaves us in the end somewhat sad. Without a knowledge of the religious and ethical ideas of the Chinese, those at home can never realize and those in the field can never adequately meet the need of China.

We may have to modify our ideas of preaching to a greater extent than we have yet done. We come to China to preach the Gospel and the idea of the original word stands before the mind of the young missionary as that of proclaiming as a Herald. His idea, in the minds of many, is that he should go from place to place making a statement of the primal truths of Christianity and that he should make this statement in the form of a set sermon or discourse and then pass on. Other terms in the New Testament which describe preaching, such as those rendered in

English by "converse," "reason," "teach", do not as a rule have the same influence on him. It may even be forgotten that in the original idea of the "herald," it was presupposed that the people would, in the case to which such a metaphor applied, recognize the herald and his office and understand his message. When the people of old were told by the herald that the king was approaching they understood the message and prepared for the king. Such a phrase as proclaiming as a herald was specially applicable to the first presentation of Christianity to the Jews who expected their king and had been prepared to understand the message.

At a meeting held recently in England a missionary from India described how a tour over a wide area was made by him and his assistants; he described preaching at a village which lasted for say an hour or so and the departure to another village. At the close of the address he stated that those villages could not be visited again for a space of three years. The question is worth pondering, what results are likely to be expected, especially in the way of influencing men likely to influence others by such methods. It is by no means intended to convey the idea that evangelization in villages is not a matter of the utmost importance, but the question is worth considering, whether far more would not be accomplished by confining efforts to much smaller areas and attempting to meet the same people far more frequently. For the final message is to "make disciples," to make converts, and what we have to consider is how to carry out that command.

To do effective Christian work anywhere in the world requires character, knowledge, devotion, ability, and adaptability. A man may have the first four and yet not succeed in his work. No human power can make seed grow, but it is in the power of man to find out what conditions are favourable and what are unfavourable to growth. Certain methods of farming succeed and others do not; there is such a thing as "scientific farming." After all what is science from the Christian point of view but a knowledge of the works and laws of God? The man who studies these works and conforms to these laws succeeds, and he who does not learn and obey does not succeed. It would seem superfluous to insist that there are scientific and unscientific ways of propagating Christianity. It is saying no more than that there are ways of working that are according to the laws of God, and that there are ways that are not according to His laws.

Twenty years ago the surprising statement was made by one who had then spent not a few years on the field, "Never mind *how* you go to work; your sole business is to preach the truth." It is as if one said to the farmer, never mind how you go to work; your business is to sow the seed; the results are with God. Neither the farmer, nor the business man, nor anyone else who succeeds, approaches his work in this way. Is it that the highest of all work is to be done without preparation and the study of the methods on which it should be attempted? "Study to show thyself a workman approved unto God, rightly dividing the word of truth." "The servant of the Lord" is told that "he should be apt to teach"; aptness to teach while to a large extent a natural gift can be very greatly developed by proper study and application.

It might appear to some that we are leaving out of sight the need of absolute dependence on the Divine help and blessing. The conversion of a man to the truth is a miracle wholly dependent on divine power. This is taken for granted all through, but what would we say of the wisdom and common sense of our farmer, who devoted much time to praying for a good harvest, and, though his harvests were very poor, never considered whether he tilled his soil and sowed his seed at the right time and in the right way?

Under this head of methods, or rather what should come before it, is the question as to what should be our spirit, temper and attitude towards the people whom we seek to win. This would appear to be of very special importance in approaching the scholars of China. They are, as a body, hostile to us, suspicious of us and our aims and only too ready to despise us as "foreigners." Moreover they are, as a class, utterly ignorant of our true character and objects, and so there is abundant room for still further misunderstanding on their part. Not a little has been done in the way of criticising their beliefs. A Chinese official who had lived in England some years and who if not a Christian seemed most favourably disposed to Christianity, complained that sometimes the preaching of Christianity was done in such a way as "to make men angry." On the other hand, it was contended later that often men can only be benefitted "by being made angry." The experience of most of us would be, however, that we are not readily benefitted by those who irritate us and that they who begin by making men angry very rarely succeed in bringing others to the adoption of their views.

Conversion by ridicule is not common, and does not deserve to be. The prophets of Israel used ridicule in addressing their own people who had fallen away into idolatry from higher knowledge, but it is a very different thing to use the same language to people who have never known anything better than their present systems.

"It takes two to speak the truth; one to speak and one to hear." What if it be that the truth be at times so spoken that even though the statement made be absolutely true, the hearer understands something quite different from what is intended by the speaker. Twenty years ago a Chinese Christian said to the writer of this paper: "You foreigners are so thoroughly impressed with the value of the doctrine you preach you do not stop to consider how to present it so as to avoid causing men to misunderstand." Statements may be made in regard to Confucius and Mencius, true in themselves, but which yet may leave an impression on the Chinese scholar who reverences them, that was not intended by the speaker; ancestral worship may be spoken of in a way that causes the intensest irritation and leaves the impression that the speaker has no regard for "filial piety." Nothing is easier than to ridicule the religious beliefs and superstitions of the people. In like manner very many of the institutions of China are open to contemptuous disparagement. The question is, whether the spirit that prompts addressing a Chinese scholar in this manner on his sacred books and the institutions of his country is a right one, whether it is wise and in accordance with the highest examples set before us.

With regard to our own direct teaching of Christian truth, may we not consider whether we sufficiently adapt what we say to the apprehension of those whom we are addressing. In Dr. James Robertson's book on "Our Lord's Teaching" he states that the method of Jesus was characterised by "its invariable adaptation to His hearers." He goes on to say: "This is the quality for want of which preaching most frequently fails." In addressing the Chinese scholar we, as a rule, are addressing a man who feels he has nothing to learn and nothing to unlearn. It would seem then that the first thing we have to do is to bring him to the position of realizing that there is a good deal for him to learn and something for him to unlearn. As we converse with him, if we are readily to influence him for good, we must put ourselves in his place and realise to some extent how he looks at the world and how he regards us and our

aims. If there be no attempt to link on our ideas to his, to meet together first as friends on common ground, then it is surely not very likely that we can make much impression on him. I have heard an address given by a European to a number of young Confucian students, the majority of whom, as far as was known, had come in contact that day with direct Christian teaching for the first time in their lives. The address consisted largely of a recitation and amplification of the apostles' creed with all the foreign terms, together with others relating to the geography of Palestine. The foreigner was speaking not only with a very foreign accent but in a very foreign manner and spirit and without any adaption to his audience. An untrained native evangelist abruptly commenced conversation with a scholar by telling him that he was a "sinner." It is perfectly certain that the evangelist did not convey the idea he intended to do. In any case, was there any reasonableness in the method that sought to establish such a position before first making it clear as to whom and for what reasons the man thus addressed stood in the relation of being a sinner? It would be easy to multiply similar instances illustrating wrong method and lack of adaptation.

It might be well occasionally, instead of spending so much time in talking to the Chinese, to spend a little more in learning from the Chinese. We, too, have a good deal to learn and perhaps something to unlearn. Time spent in listening to native assistants and studying their presentation of what they desire to teach, might give us many lessons. It will be found if much time is spent in this way that especially untrained or partially trained men are not seldom unwise in their presentation of the truth, and that, sometimes, but little care is displayed in their choice of subjects and in the order in which they are presented. The effect of our attitude on our native assistants is also of the greatest importance. It is axiomatic that men are very apt to imitate the defects and weaknesses of those they seek to copy.

The negative and destructive spirit and method is easier than the positive and constructive. Any one can pull down something, but it is not every one that can build up anything. It is time that we learnt that in the main the surest and best way to destroy the evil is to fulfil the good. The foreign merchant does not proceed to point out the inferiority of Chinese goods; he shows that he has something better than they have, something worth their buying.

Two men were engaged in conversation in an hotel at a port of China ; one was advocating a positive instead of a negative and controversial method in dealing with the Chinese, while the other took the opposite view. A merchant sitting by joined in the conversation, and addressing the latter said : " If I conducted my business on those lines I should soon have no business at all." There ought surely to be as much common sense applied to the business of saving men as to the business of commerce.

A lesson might be learnt of the great Christian soldier, Stonewall Jackson. In his life by Col. Henderson it is said : " It is clear that he had studied campaigns in order to discover the principles on which success is based, that having studied and reflected on these principles and the effect their application produced, in numerous concrete cases, they became so firmly imbedded in his mind as to be ever present, guiding him into the right path, or warning him against the wrong." He was distinguished for his " study of human nature." Our warfare is as deserving of careful study of its principles and methods as that waged by men on behalf of patriotic or material interests. We are engaged in a warfare that has for its object the destruction of all evil, the fulfilling of all good by the bringing of all men to the dominion of Jesus Christ. The weapons of our warfare are 'not carnal but spiritual, mighty to the pulling down of strong holds.' The greatest of Christian missionaries said : " So fight I, wisely, not as one that beateth the air." There are principles and methods that are wise and effective and there are those that are unwise and ineffective. St. Paul was at times driven into controversy, but his counsel to a younger missionary was, " Foolish and unlearned questions avoid, knowing that they do gender strifes, but the servant of the Lord must not strive, but be gentle unto all men . . . patient, in weakness instructing those that oppose themselves."

The words of Principal Grant in his " Religions of the World," are well worth quoting : " No one is fitted to present the gospel to the Chinese till he has become a Chinaman, as Paul became a Greek, a barbarian, a Jew." Again he says : " No one can benefit us who makes his approaches with an air that plainly says that he knows all the truth and that what we have hitherto believed and acted on is all false. If he comes to us with an assumption of his own superiority, and a scarcely concealed contempt for our forefathers, he can never be God's prophet to

us. He must take a different attitude altogether. He must stand with us on the common platform of brotherhood. He must take trouble to find out what we have done. He must speak our language. . . . He must respect and love us."

To sum up the above, it appears to the writer that for all branches of mission work and more especially for effective work among the scholars and governing classes of China are needed :—

1st. Some special training of the theological student before he leaves his own country, which should include, as above mentioned, more thorough study of Church History, especially that of the extension of the church from the earliest times to the present, the general consideration of principles and methods of evangelisation, together with the study of comparative religion.

2nd. On the field, a frank and fearless application of the scientific spirit to the study of principles, methods, and results of mission work.

3rd. An intelligent and intelligible presentation of the truth, together with adaptation to individual needs. In the words of Prebendary Row in his "Revelation and Modern Theology Contrasted," the missionary must set before men a gospel equal in simplicity to that which our Lord and His apostles announced.

4th. In our teaching, a positive and constructive spirit in place of a negative and destructive one.

5th. Careful study of Chinese sacred books.

6th. A thorough and whole hearted recognition of the good in Chinese people, systems and institutions.

7th. A sympathetic and courteous attitude in all our relations with the people, the constant endeavour to put ourselves in their place and realise their standpoint, to become "Chinese to the Chinese."

8th. Constant effort to remove prejudice and misunderstanding, the cultivation of friendly and social relations, the endeavour to find out what most interests those whom we seek to influence; and in the words of Mr. John R. Mott, "to seek to multiply points of contact with human souls." It would seem that to reach the scholars and officials of China in anything like an effectual manner, institutions having the object of bringing Christianity to bear on these classes should be established. Institutions of this kind should be placed in important centres and should be well equipped in staff and all necessary

appliances. Such an institution might well have (1) a Museum, illustrating progress in civilization, science and invention, etc., etc., of countries under the influence of Christianity; (2) Lecture Rooms; (3) Reception Rooms, for social work; (4) Reading Room and Library; (5) Chapel, mainly used for direct teaching and preaching of Christianity. It should be noted, however, that every room in the institution and all its agencies should and could be used for the direct preaching of the truth.

The above suggestions with regard to such an institution are based on practical experience at Ching-chou-fu, extending over a period of sixteen years. The work has been carried on as a branch of another institution and under special difficulties which it is not necessary to enter upon here. What has been imperfectly done shows that men of the literary and official classes can be effectively reached and in large numbers. Some account of this work is given elsewhere.* I quote below a brief account given by one who has observed the work of the institution.†

The total numbers of visits to the Institution up to the end of March, 1904, amounted to nearly 900,000. While all classes have been represented a considerable fraction has been drawn from the literary and official classes.

Contact with many scholars and officials gives reason for great hopefulness with regard to the future of these men and

* East of Asia. Special Educational Number. June, 1904.

† He says: Many years ago in the Theological Training Institute at Ching-chou-fu a small museum was started for the use of the students. The "open door" has been a prominent feature in the policy of the Mission, and outsiders were freely admitted to the Museum. In the very first year there were as many as five thousand visits paid. So fruitful was it in bringing people under our influence that the museum was enlarged, with the outsiders specially in mind. In 1893, when new buildings were erected for the training college an important feature of the plant was the "front court," with a museum at one end, the chapel at the other, reception rooms on the one side and one of the college lecture rooms on the other. Here the work carried on in the former premises was largely extended. From 70,000 to 80,000 visits, and sometimes more, are paid annually; lectures on scientific and religious subjects are frequently given; but the work for which all else is but the means to an end is the evangelistic work. All the time that the museum is open the preaching of the gospel is going on in the reception rooms with those waiting to go into the museum, or, more systematically and directly in the chapel. During examination times, any morning or afternoon, students and professors, in numbers ranging from twenty to two hundred, may be seen listening attentively to the preaching of the gospel, who but for such means would, humanly speaking, never come under the sound of the truth.

In 1900, in an important city of this province, the prefect had given orders for the Christians to be killed. The county magistrate, having first fruitlessly protested to the prefect in person, took effective measures, in defiance of the prefect's orders, to protect both Catholic and Protestant. This magistrate, a few years before, had come to Ching-chou-fu bitterly anti-foreign, but largely through the work carried on at the college, became our warm and sincere friend; and his son has since then professed his faith in Christ.

through them of the Chinese people. If the Chinese scholar be approached in the right spirit and in the right way, he can be influenced more readily than is usually supposed. It will be found that there is a true desire among by no means a small number of scholars and officials, for the true welfare and progress of their country.

Our duty is to seek to attract, interest, enlighten, educate, and by constructive methods break down the hatred, prejudice and misunderstanding that are so largely founded on ignorance; to seek to do all this in such a spirit and manner that those who are now our enemies may become our friends, and that their hearts and minds may, with the blessing of God, be opened to the reception of all truth.*

* Since the above paper was written the prefectural examination here has come to a close. The visits to the Institution have been very large, frequently over a thousand a day. One of the reception rooms was set apart for six weeks as a reading room, and though not convenient for this purpose there were about sixty readers per day; 2,700 for the time it was open.

The attention paid to the preaching in the chapel was very encouraging. The evangelists and assistants agree in stating there has never, on any previous occasion, been so much readiness to listen to the preaching of the truth as has been manifested during these examinations.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

The International Institute.

THE Thirteenth Report is before us, and we are glad to read that during the last six months "there has been a fair degree of encouragement." The London and New York Committees have made encouraging reports, and there are a number of subscriptions with the condition that £ls. 100,000 be raised. The Boxer outbreak was quite a damper upon the interest of many who had subscribed previously, and many withdrew their subscriptions, but the faith and persistence of Dr. Gilbert Reid refuses to be overcome. Land costing over £ls. 40,000 has been secured, and there is a building fund of nearly £ls. 10,000, while the prospect of a handsome endowment seems to be brightening. Dr. Reid has had a busy year—

lecturing, teaching, writing and cultivating the acquaintance of Chinese officials and gentlemen of distinction. He has had a good helper in his wife, who has been assisting in teaching as well as in other ways. On a recent trip with an English surveying party Dr. Reid met more than fifty officials, and every one holding an important post informed him that he was either acquainted with the plan of the Institute or had been reading his lectures delivered in Shanghai. The work has not been free from discouragement, but funds for carrying on the work have been providentially supplied, and it is to be hoped that the needed funds may be obtained to put the work on a good working basis and secure the support of a corps of assistants.

New Books for Schools.

THE first volume of Mr. Wang Hang-t'ong's Geography of China (中國近世地理誌上集) is a welcome addition to the rapidly increasing text books which are being prepared for Chinese youth. It is prepared by one who has had many years of experience as a practical teacher and who desires to help the young people of China to be well-informed, useful and patriotic citizens. The book has twenty-three maps and is well illustrated. It is a work that will be appreciated and studied with profit by both Chinese and by foreigners who desire to post themselves in regard to Chinese geography. Price 60 cents. For sale at the Presbyterian Mission Press, Shanghai.

A beautiful map of Manchuria and Korea has been published by the Commercial Press, and we can recommend it highly. This is a good time to teach geography, and wide-awake teachers will be glad to purchase such maps as these and point out the places which are being brought into prominent notice by the events of the war between Japan and Russia.

Porter's Physiology, revised by Miss Porter and published in an attractive form by the Educational Association through the Presbyterian Mission Press, is now ready. The price has been reduced to 60 cents—better and cheaper than in its old form.

Dr. Pott's Pedagogy is a book that has recently been placed on sale. Price 20 cents. This is the first book our Association

has published on this subject, and the price places it in the reach of all. The average Chinese teacher knows little of the art of teaching, and such books will help to awaken among our teachers a real interest in their work.

Prof. C. M. Lacey Sites, Ph.D., has given us a very useful and suggestive "Syllabus of Introductory Economics, comprising Production, Value and Distribution." The book is in English, but many of the terms employed have been also given in Chinese character, a feature which will be very helpful to teachers who desire to prepare themselves to talk to the Chinese on the subject of Economics. There are a number of suggestive and helpful diagrams illustrating the subject of supply and demand, etc. The book is published by the Nanyang College and printed by the Methodist Publishing House.

Educational Association of China.

EXECUTIVE COMMITTEE MEETING.

THE Executive Committee met at McTyiere Home, June 10th, 1904, at 5 p.m. Present: Dr. A. P. Parker, *Chairman*, Rev. Ernest Box, Miss Cogdal and Mr. Silsby.

Dr. Parker reported the publication of 2,000 copies of Porter's Physiology, and the price was fixed at 60 cents. He also reported the publication of 2,000 Handbooks on Fishes and Reptiles.

Dr. Parker was authorized to order 270 Wall Charts from W. and A. K. Johnston.

The Committee agreed to allow to schools a discount of 5 % on twenty copies of the Association's publications and 10 % on cash orders amounting to \$50 or more.

The following names were proposed for membership and approved:—

Rev. H. B. Rattenberg, B.A., Wuchang.

C. K. Edmunds, Ph.D., Macao.

The Treasurer was authorized to pay to Prof. Gee \$23.00 expenses for postage, etc., in sending out circulars.

After some time spent in discussing the programme for the Triennial Meeting, it was agreed that the Secretary and Miss Cogdal prepare an analysis of the suggestions received to be presented at a subsequent meeting.

Adjourned to meet at the call of the Secretary.

J. A. SILSBY, *Sec.*

Notes.

MRS. ANNETTA THOMPSON MILLS has been doing a most excellent work at Chefoo in her School for the Deaf, and it is very gratifying to read in her report for the years 1902 and 1903 of the successful efforts which have been made to help the Chinese boys who have been placed in her care. A history of the work from its inception makes it evident that Mrs. Mills has not made a mistake in giving herself to this work, and the Lord has blessed her greatly in it. The school property, which cost a little over \$10,000 Mex., was for a time burdened with a mortgage of \$5,500. We are glad to see that this mortgage has been reduced to \$2,000, and it is to be hoped that this year will clear it off altogether. Mrs. Mills has gone for a much needed furlough to England and America, Mrs. M. G. Wells having kindly offered to look after the school during her absence. We trust that she may come back greatly refreshed, and that she may receive the financial help needed to provide for the enlargement of the work and the opening of a school for girls—a work which she would gladly undertake and for which the land already secured is sufficient.

Mrs. Mills in her work for the deaf has been using methods which might well be employed in other schools. As a test of the value of a series of illustrated cards used in teaching the deaf, a little hearing boy was taken into the school and in three months he had learned the characters on the first two sets of cards—numbering in all over nine hundred.

No one man has done more for the Educational Association than Dr. John Fryer, and it is very gratifying to see him back for a short time, looking hale and hearty. He came to China in 1861 and has ever since been an able and energetic worker in the cause of education. He was one of the School and Text Book Series Committee appointed at the Conference in 1877, and when the Educational Association was organized in 1890, Dr. Fryer was elected General Editor. He has been indefatigable in his work of preparing books and in other ways helping forward the educational work in China. Dr. Fryer is now in charge of the Chinese Department of the University of California and has not ceased to retain his connection with China and to keep in touch with the work for which the Association stands.

Circulars and blanks have been sent out to members of the Educational Association asking for suggestions regarding the next Triennial Meeting. All are requested to answer as soon as

possible, and any who have not received these circulars will please let us know. No one has been intentionally omitted.

Dr. C. M. Lacey Sites, who has been doing such good work as General Secretary of the Educational Association, has gone on furlough to America. He has been an able and energetic worker along educational lines, and the Association's Executive Committee will miss him greatly. We wish him a pleasant vacation and hope to have him back with us greatly refreshed by his trip to the home land.

A friend has sent in the suggestion that there is an undue proportion of Americans in the membership of the Educational Association and that this is especially in evidence in the list of officers and members of Committees. We had not thought of it before, but now that our attention has been called to it, it does look too much like an American association. There are quite a number of first rate men and women of British and European nationality in educational work in China who have not yet joined our Association. This is not because they are not given a hearty welcome. Indeed the question of nationality does not enter into the matter when we arrange our programmes and elect our officers—except that most of us, other things being equal, try to be a little partial to those of a different nationality than our own. We come together once in three years and get more or less acquainted with one another, and then we elect those who seem to us the best suited to serve as officers and on committees. The leading educationists among our British and European friends have not come in any great numbers to our Triennial Meetings, and many whom we have invited to prepare papers or addresses have not felt free to do so on account of the distance of our meetings from their fields of labor, but we feel sure that national prejudice has had very little to do with this matter. We are very much gratified to see the increasing interest which our British and European friends are taking in the cause of education and also in the Educational Association. We shall be glad to have them all who are engaged in Christian educational work in China come out in full force at our next Triennial and share with us the burden as well as the pleasure of the Association's work. Some of us who have labored hard to make the Association a successful and helpful institution would be very glad to be relieved of work for which others are as well fitted as we—if they will only consent to put their shoulders to the wheel.

In the Presbyterian High School, of which Dr. Noyes is President, there are thirty-three theological students. The whole number is 112. The school was founded in 1885.

The new building of the Lowrie High School at South Gate, Shanghai, was dedicated on the 21st of May. The money for the building was furnished mostly by the Earnest Workers for China, a society formed over forty years ago in connection with the First Presbyterian Church of New York City. The Society has made yearly contributions to the support of the school and their contribution to the building amounted to about \$10,000.00 Mexican. Some \$600 were contributed by other foreigners, and Chinese friends of the school contributed about \$800.00; this amount coming almost entirely from former students. After the close of the exercises about \$500 more were subscribed by graduates and former students toward securing additional buildings. The school has this year an enrollment of sixty students. It was founded in 1860 by Dr. J. M. W. Farnham, and is one of the oldest mission boarding-schools in China.

The South China Collegian is a very interesting monthly published in connection with the Canton Christian College and edited by teachers connected with that excellent institution. The *Collegian* is printed in magazine form, having both an English and Chinese department. The paging and binding are in Chinese style, but the paper is foreign and very neatly printed. It is the object of this paper to call the attention of Chinese gentlemen to the kind of educational work being done in South China and to interest them in developing the very best schools for their sons and daughters; it is hoped also that the interest of American friends may also be aroused and their aid secured. A further object is to publish a journal which will be helpful to those engaged in educational work in the South China district, to afford "a bureau of intelligence and a medium of exchange of views," and it is also desired to present an interesting and helpful paper to earnest students. A suggestive essay on "Some Difficulties of English Idiom" contributed by Prof. Wannamaker, is the leading article. While the letter press is of special interest to the students and patrons of the Canton Christian College, there is much that will interest others, and a dollar for the subscription will be well invested. We learn from the *Collegian* that the College opened with an enrollment of seventy, of whom six are in their fourth year. The new students number forty-three. The College has secured about thirty acres of land near Canton, and it is hoped that the temporary sojourn at Macao may soon end.—Since writing the above No. 3 of the *Collegian* has been received. It is filled with interesting reading matter, and is fully up to the first number in literary quality and general attractiveness.

Correspondence.

THE OLD TESTAMENT TRANSLATION HOUSE AT SHANGHAI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As one who has been for a generation earnestly longing for

ONE BIBLE FOR CHINA

may I, through your columns, make five suggestions to the members of the Executive Committees of Bible Revision, who still remain with us, to the Companies of Revisers and to the Agents of the Bible Societies in China.

1. That at an early day there be a joint Conference of the Executive Committees, the Revisers and the Agents, held with the view of completing the Old Testament revision before 1907.

2. That a Translation House be rented in Shanghai.

3. That Rev. Messrs. Baller, Clarke, Davis, Gibson, Goodrich, Mateer, Sheffield, Wherry and Woods (and others of the Revisers already appointed) be requested to give their whole time to this work.

4. That on the first draft of any book of the O. T. one of the Mandarin Revisers and one of the Wên-li Revisers *work together*, so as to secure that the versions of Old Testament be one and the same.

5. That they overture the Missionary Associations throughout China as to the desirability of having only *one version* of the O. T. in Wên-li.

Among the *survivors* of the Executive Committees are Y. J. Allen, F. W. Baller, T. Bryson, H. Corbett, G. F. Fitch, J. C. Gibson, C. Goodrich, R. H. Graves, C. W. Mateer, A. H.

Smith, J. W. Stevenson and Ven. Archdeacon Wolfe.

China needs an authorized version of the Old Testament.

Very sincerely and cordially,
HAMPDEN C. DUBOSE.

JEHOVAH IN THE N. T.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your correspondent 'G. Parker', in the May RECORDER, calls my statement that 'Jehovah . . . has no place in the New Testament original', an "unproved assumption."

I used the phrase 'New Testament original' in its ordinary meaning for the Greek text, no matter whether the 'Receptus', or the latest revision. Mr. Parker appears to have access to something more original than that, viz., Hebrew.

If so, will he tell us that he finds Jehovah there; and, if his Hebrew original is pointed, whether it has the vowel points of Adonai, or what? It would be curious, if true, to find that while the supposed "Hebrew" writers ventured to use the sacred tetragrammaton, their successors, the translators and copyists, as they became more and more gentile, omitted it.

I am afraid that Mr. Parker's "working hypothesis" is, after all, at least as much an "assumption" as my *fact*.

Yours faithfully,

T. C.

P. S.—Did our Lord, or any with whom He spoke, speak 'Hebrew'? I thought the negative was an ascertained fact, and that if He did not speak Greek He spoke 'Aramaic'.

T. C.

Our Book Table.

Pedagogy 教育綱繩. By Ke. F. L. Hawks-Pott, D.D. Published by The Educational Association of China. 45 leaves. Price 20 cents.

In preparing this introduction to the science of pedagogics, Dr. Pott has done good service for the teachers of China. It is a timely work and was much needed. Although schools are being established all over the country by government, missionary and private enterprise, qualified teachers are exceedingly hard to find. The Chinese have very imperfect ideas of the science of teaching. In the first place, they have but little to teach—the Chinese classics and letter and essay writing forming the largest part of the instruction they have to impart. In the second place, as their principal object is to secure that the pupils shall be able to repeat these classics from end to end, it is only necessary that the memory should be crammed, while the other faculties are left practically to lie dormant and undeveloped. Now Western education is to remedy all this by extending the range of study and by training systematically all the powers of the pupil's mind.

But in the carrying out of this programme of Western education competent teachers are essential to success, and in order to secure such competent teachers instruction in the theory and practice of teaching must be given.

It is with no little satisfaction, therefore, that we hail the appearance of this book by Dr. Pott. It is the first of the kind on the subject that has been published in the Chinese language, and while the book itself is

not a very large one, it covers a wide range of subjects, as the following table of contents will show: School buildings, physical exercise, school government, classification, general principles, object lessons, kindergarten, teaching English, writing, geography, mathematics, science, singing. Each of these subjects is treated in a masterly manner, briefly but clearly, and much valuable advice and information to teachers is given under each heading.

The president or principal of any college or school could not do a better work for all the teachers in his institution than to see that each one of them gets a copy of this book and reads it. In fact, it would be well if the teachers could be formed into a class for the study of the book and come up for regular recitation before the president or principal, say once a week.

It is to be hoped that this is but the beginning of a literature in the Chinese language on the general subject of the theory and practice of teaching.

There is much that ought to be said to our Chinese teachers on the subject, and it will require quite a variety of books published from time to time to put into the Chinese language the principles of pedagogics as taught in the West, and the experience that teachers have gained, especially in recent years, in the different countries of Europe and America.

It may be that Dr. Pott will find time in the future to write a more extensive and comprehensive work on this most important subject.

A. P. P.

The past few months have brought out several books relating to the Far East of considerable interest. "The Vanguard, A Tale of Korea," by Rev. J. S. Gale, F. H. Revell Co., whose "Korean Sketches" attracted so much interest a few years ago, is fresh and strong, tingling with life and radiant with what the critics call 'local color.' It is also particularly happy in the time of its appearance when the civilized world has its vision turned to the little peninsula, the destinies of which seem to be inextricably linked with the history of some of the great nations of the West. It is idle to advise our readers to read this book—that they will be sure to do if they once look into it. The exigencies of a Korean tale require somewhat more surprising phenomena than would normally occur in the few years described, but there is nothing inherently impossible, and none of that "wallowing in the pathetic" once so dear to philanthropists, and now so much out of favor.

Miss Luella Miner's "China's Book of Martyrs," issued by the Pilgrim Press (New York, Boston, Chicago, \$1.50 net), is an elaborate collation of some of the more striking records of experiences of the Chinese native Christians in Boxer times. It extends to above 500 pages, and is full of material which the world will not willingly let die, and which has, by these pious labors, been rescued from oblivion while it is not yet too late. Is it unreasonable to hope that the substance of it may be put into Chinese for the benefit of the coming generations of Christians?

Rev. James H. Roberts' "A Flight for Life and an Inside View of Mongolia," from the same publishers (\$1.50 gold), is

an interesting narrative of the escape of the American Board missionaries from Kalgan in the summer of 1900, accompanied by many Swedes and Norwegians for a part of the journey. Permanent value is given to the story by the insertion of enlightening chapters on Mongolia and the Mongolians. There is a brief Index and a "Glossary" extending to the length of more than thirty pages, embracing not merely the names mentioned in the text both of persons and places, but trivial nicknames, the translation of Chinese phrases, and the names of cities (such as Hangchow in China and Aleppo in Syria) which are wholly unrelated to the contents of the book.

Mrs. Ada Haven Mateer's "Siege Days" (Revell Co.) is in some respects unlike anything heretofore published on that critical period of history. She has secured contributions from a large number of ladies and from some children, covering different aspects of the siege in Peking, which are arranged chronologically and are illuminated by Mrs. Mateer's comments. The result is a distinct and a valuable contribution to the growing literature of the Boxer year, and will be a store-house whence interesting incidents will be drawn for many years to come. Two classes of readers will take kindly to this volume, all who were in the siege—and many of those who were not. Each of the three volumes last mentioned has gained in interest by the lapse of time since the events recorded.

A. H. S.

ACKNOWLEDGMENTS.

The Tungkun Medical Missionary Hospital. Rhenish Missionary Society, Canton, for the year 1903. 25,440 out-patients.

The International Institute. Thirteenth Report of the Mission among the Higher Classes. Rev. Gilbert Reid, D.D.

Glimpses of Kuling, arranged by Mrs. S. I. Woodbridge. A beautifully illustrated brochure, by one who has been there and seen and admired. To be had at the Presbyterian Mission Press, Kelly and Walsh, and Kuling.

The South China Collegian. No. 3. Published with a view to promoting a deeper interest in the Canton Christian college in particular and in the whole field in general. Bilingual. Monthly. \$1.00 per annum, postpaid.

S. D. K. Recent Publications (Chinese):—

The Universe, or The Infinitely Great and the Infinitely Small. 270 engravings. Translated by Rev. D. MacGillivray. Price \$1.50.

Brief History of the American Presidents and Selections from their Words of Wisdom. By W. P. Bentley. Price 65 cents.

The German Empire of To-day. By Veritas. Translated by Dr. Y. J. Allen. 25 cents.

Theory of Human Progression, by P. E. Dove. Translated by Dr. W. E. Macklin. 25 cents.

Physical Culture, including Free Gymnastics and Dumb-Bell Exercises. Translated by S. T. Yao. 25 cents.

Jeremy Taylor's Holy Living. Translated by Dr. T. Richard. Mandarin. 8 cents.

The Relations of the Advanced and the Backward Races of Mankind. Translated by Dr. T. Richard. 6 cents.

A Primer of Church History. C. E. Hicks. Translated by Rev. Gilbert Walshe. 6 cents.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

For the S. D. K. Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer. Noble Lives, translated by Miss Wu. Christmas in Different Countries, Miss Laura White. Life and her Children, Winners in Life's Race, translated by Rev. J. Sadler. Anglo-Chinese Readers

for S. D. K., a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Steel's Physiology, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill (translated by Dr. G. Reid for Commercial Press), Questions of the Time for the Government of China (in print), Comparative Governments, Fundamental Principles with citations of Chinese Treaties, Biographical Terms in Chinese, European Constitutional History (for Educational Association.)

Educational Association List:—

Physiology, Dr. Porter (re-print); Epitome of History, Rev.

P. W. Pitcher; Pedagogy, Dr. F. L. Hawks Pott; Elementary Physiology, for Shansi University; Wonderful Century, by Russel Wallace Myers; Universal History; The Twentieth Century of Popular Astronomy; Evolution, by Edward Clodd; Introduction to the Study of Science, by Lord Brougham; Remsen's Chemistry; History of Commerce in Europe; Physical Geography, W. and K. Johnston; History of Russia, Ramboud; Biographical Dictionary; Chamber's Multum

in Parvo Atlas of the World; Text Books of Tokio Normal School, translated from the Japanese; Arithmetic (two vols.); Algebra (two vols.); Mineralogy; Zoology; Physiology; Physics (for beginners); Pedagogy (two vols.); The Introduction to Standard System of Romanization with syllabary; Primer of Standard System of Romanization; and the Gospel of Matthew in Standard Romanization, printed by the B. and F. Bible Society.

Editorial Comment.

IN spite of printing more pages this month we regret that the unusual pressure on our space causes us to omit again the Diary of Events in the Far East. Next month we hope to take up the thread where it was dropped, and to give in our Missionary News department some crushed-over items from the North.

* * *

THE Conference of Missionaries in Korea, 1904, is postponed by the Russo-Japanese war. This will be a great disappointment to many, not only to the missionaries in Korea, but to others who had intended being present from abroad. No doubt the postponement is wise. Due notice will be given when events make it possible to hold the Conference.

* * *

AS this number of the RECORDER reaches its readers, many of the missionaries will have gone to their places of summer rest and recreation.

We are very fortunate in having such places as Ku-liang in the south, Mo-kan-shan near Shanghai, Kuling in Central China and Pei-ta-ho in the north. Doubtless other places will be developed as the country is better known and the number of missionaries increases. And these places are a great boon to the missionary body. They make possible to avoid, in many instances, a trip to the native land for health and recuperation. They are also places where great good may be done by mutual conference, by conventions, and where those in one part may learn what are the difficulties and methods of those in other parts. May the summer be one of great blessing to those who are able to get away for a season to any of these places, and of strength and peace to those who "remain with the stuff."

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It is an interesting study to observe the manner in which

Divine Providence overrules the schemes of nations for the furtherance of His own plans and purposes. The United States was drawn into a war with Spain for the liberation of Cuba. Incidentally, apparently, but providentially in reality, it resulted in the liberation of the Philippine Islands from the galling yoke of the friars, so that now the gospel, in its fulness, is given to the whole of those islands, where, if the old régime had continued, it would have been impossible for a Protestant missionary to live and preach.

* * *

AND NOW, Thibet, which has stood with barred doors during all these centuries, defying every effort of the missionary to enter her borders, seems about to be compelled to give up her exclusiveness on account of the jealousy of two nations—Great Britain and Russia—and it will probably not be long before missionaries may have free access into this last stronghold of seclusiveness. The prayers of God's people are being answered, in an unexpected manner doubtless, but none the less truly, and Thibet, with her territory of 500 miles by 1,600, situated from ten thousand to twenty thousand feet above the sea, will no longer be solely dominated by the blighting power of Buddhism, but will begin to hear of the true Redeemer and Saviour of souls.

* * *

THE lengthy article by Dr. DuBose, which was begun in

our previous issue and concluded in this, is certainly valuable for the number of testimonies which are adduced, but we could wish that he had focussed them in a more satisfactory manner. Some of them would seem to read as much against as for his conclusions. Certain it is that the question of English in our schools has come to stay; it is something that will not down but will be increasingly to the fore as the work goes on. The only question is, how best to utilize it so that it will help and not hinder our work.

* * *

THE letter from Dr. DuBose which we have printed in another column contains a suggestion worthy of consideration, viz., that the Committees appointed by the 1890 Conference to prepare a union version of the Scriptures, should adopt a more expeditious method of procedure when they come to the translation of the Old Testament. This suggestion, we believe, the Executive Committee will cordially endorse. But until the New Testament is completed by each of the Revision Companies, it seems scarcely necessary to make any fresh arrangements for the work on the Old Testament.

Of the three Companies engaged in translating the New Testament, one only (the Easy Wên-li Company), we believe, has completed its work. The High Wên-li Company has published but one Gospel, though the remainder of its work is, we understand, in

a forward state. The Mandarin Company expects to complete its first draft some time this year. Both the High Wên-li and the Mandarin Companies will, of course, have to revise their first translations, and then the three Committees should, according to the Conference programme, meet together to unify the three versions. Until this has been done, such a scheme as Dr. DuBose has outlined is not likely to receive serious consideration. At the same time, it is evident that if the present generation of native Christians

is to get the promised revised versions, a radical change in the method of translating will have to be made.

Is not the idea of a "Translation House" at Shanghai in a measure anticipated by the Martyrs' Memorial Scheme? which no doubt has the full weight of Dr. DuBose's influence. But has Dr. DuBose considered the probable result of shutting up fifteen or sixteen translators in one house for any considerable length of time? Is he really serious in this part of his communication?

Missionary News.

Dedication of the Theological College of the L. M. S. at Hankow.

Dedication services in connection with the above College were held on the 18th of April last. The building, a photograph of which we reproduce elsewhere, is a two-storied one in red and grey brick. It was designed by the Rev. Arthur Bonsey and is in every respect well suited for its purpose. On the ground floor there are four lecture rooms, a library, and large lecture hall capable of seating nearly 200 persons, while the upstairs rooms are devoted to dormitories, a guest room and a professor's room.

Not only will the building be valued because it provides a beautiful home for the theological and normal schools, but because it is the gift of Dr. John, who has thus crowned his long

life of devoted service to Central China by presenting the Mission with this beautiful building.

The building has been completed for some time, but the 'opening' services were delayed so as to afford an opportunity to the Rev. George Cousins and the Rev. William Bolton, M.A. (a deputation from the Directors, now in China) of being present. Although the day was not ideal from a weather point of view, both services—one for the Chinese in the forenoon and one for the foreigners in the afternoon—were largely attended. Mr. Cousins was the chief speaker at the morning service and in his words one recognised the voice of an old missionary who knew something of the difficulties which confronted his hearers as students now and as preachers in the days to come. Messrs. Foster, Sparham, Greig and Dr. Gillison also took part. Short pointed addresses were delivered by some of the

native evangelists, two of whom had themselves been students in the College; then Dr. John, in beautiful and touching words, in which he spoke of the great gladness and thanksgiving which filled his heart that day, and of the prayer in which they all joined that God would make the building to be a great blessing to the church in China, brought the service to a close.

Nearly all the missionaries in the three cities were present at the afternoon service. The dedicatory prayer was offered by Mr. Cousins. Mr. Sparham, on behalf of the Mission, made a statement in which he indicated the steps which had led to the erection of the College. He said that prior to 1897 the whole strength of the Mission had been devoted to evangelistic work, but that year, in view of the growing membership, they decided to begin a theological, a normal, and a medical as well as boarding-schools for boys and girls. The scheme then drawn up had been adhered to throughout, and now all these schools were started. The countless difficulties had been overcome in a way which they could not but regard as a special token of Divine favour.

The following gentlemen also took part in the proceedings: Messrs. Warren (Wesleyan), Jackson (Am. Church), Adams (Am. Baptist Union), Archibald (N. B. S. S.), Dr. Martin and Mr. Bolton. To give even an outline of what was said would require too much space, and to attempt to condense the addresses would be to end in misrepresenting the speakers; but the following impressions may serve to give some idea of what was said. Of course we were in the atmosphere of congratulation, and very sincere

congratulations too. The unity of feeling did not stop with this, but it was certainly more marked here than elsewhere. In all the remarks made (and they were really complimentary) and behind all that was said, there was a very deep feeling that we were presently passing through a transitional stage in mission work. The old days of clay-digging and brick-making were passing away. The material out of which the church was to be built was now on the ground, and what was to be done with it? Times of transition are testing times. People are not sure of the outcome of it all, and people like to be sure. Some, looking back on the old order, and knowing all its value, fear that it will be forgotten or lost sight of. Others look too exclusively on the excellencies of the new order, forgetting that it sprung out of the old. The educationist of many years, who once had to apologise for his existence, seeing his day approaching, waves his sword and proclaims how well it is fitted for the work now on hand, while the evangelist would have all men remember that his sword is a tested weapon which had not been wielded in vain. Of course none of these things were said by the speakers, but such were some of the impressions made in listening to the speeches, and the impressionist view has its value.

Central China is highly favoured in having two veterans who have been fifty years—more or less—in China, and a few words spoken by them are worthy of being reported. Dr. Martin in the course of his remarks said that "the present gathering pointed to a change in the attitude of the L. M. S. on the question of education. It had been first in Scripture translation, first in

book preparation, and foremost in earnest evangelistic effort, but had not kept step in educational matters. Now it was coming up." Mr. Cousins asked to be allowed to correct an impression which might be made by Dr. Martin's remarks, that the policy adopted in China was the settled policy of the London Missionary Society. But such was not the case. In India and Madagascar much—one might say in some cases nearly all—of the work was on educational lines. But the L. M. S. reposed great confidence in its missionaries in different parts of the world and left it pretty much to the missionaries of the respective 'fields' to determine which was the best policy to be adopted by them.

In the light of what had gone before the remarks of Dr. John were full of interest. He said he was afraid that his attitude with regard to education had been misunderstood. People spoke of him as if he had been an enemy to education who had got converted, and wanted to know the means of his conversion. He believed he had always been divinely led. At the beginning he saw the great need was for evangelistic effort, and it was his whole ambition, whether by tongue or pen, to make the hills and valleys of Central China ring with the music of the cross. He was no enemy to education, but thought it should be left to the few. Were he to begin again in similar circumstances he would do just what he had done. He sympathised with schools and hospitals and every department of Christian effort, but for the great mass of missionaries he would say, 'let them evangelise.'

C. R.

Conference of Scandinavian Missionaries.

A most interesting Conference was held at Fan-ch'eng, Hupeh, February 23-25 last by the Scandinavian missionaries working in this part of the province.

A committee had beforehand arranged a practical and well suited program with sermons, papers, solos, duets, song by a male choir from Lao-ho-keo, etc.

The entertainment was most excellent, and much praise is due the Fan-ch'eng and Hsiang-yang friends for the way they made us feel at home and at ease among them.

The Conference began with Divine service on the morning of February 25. Rev. Mr. H. N. Rønning, of Hanges Synodes Mission, was Chairman for the day. Mr. O. Sama, of the Norwegian Covenant Mission, read a paper on the subject of the Conference.

He showed that progress has always been most rapid where co-operation existed; that the tendency of the day is to combine, to unite both in the commercial and the religious spheres. He expressed it as his opinion that Conferences of this kind might be very useful for instruction and edification, even if the present time may not be the best for union.

The rest of the forenoon was spent in discussing the above subject; some being in favor of full union, others thought the time was not come.

In the afternoon the Rev. Rønning spoke on the question of how far unity in methods of work is practicable.

He laid stress on the following points:—

We are at present alike in many things. Holding the same

views on many and vital questions we ought to strive for more unity, i. e., get the same translation of the Bible; use the same kind of hymn books, catechisms, Bible histories, etc. Also in methods of teaching; what to require of candidates for baptism; church discipline; schools for higher education, both for Chinese and schools for our own children, so as to avoid sending them to the coast or home to be educated. The speaker thought the time had come to realise these thoughts.

The question of organization was now brought up, and the Chairman appointed Rev. P. Matson, Mr. O. Sama, and Rev. O. R. Wold a committee to draw up rules and by-laws for a permanent organization.

February 24 the Conference was held at Hsiang-yang with the Rev. Dr. Sjoquist in the chair.

The question of organization was again brought up; the Committee of the previous day reported. On motion the report was temporarily adopted without comment to be brought up for discussion at the next annual meeting, when it was hoped a larger representation would be present.

The following were elected officers for this year:—

President: Rev. MATSON.

Vice-President: Mr. SAMA.

Secretary: Mr. WOLD.

Committee on Program: Dr. SJOQUIST, Mr. SEIFFARTH, and Miss HAALAND.

The next annual Conference will be held in Lao-ho-keo in February, 1905. In the afternoon Rev. P. Matson read an excellent paper on "How to open a Station in a New Place"; Mr. Seiffarth followed, discussing the subject of "Helpers."

The topics discussed the last day were: "Women's Work," by Miss Haaland; and "Medical Work," by Dr. Hotvedt. All these papers were most excellent, but I dare not give any extracts for fear that this my report shall be too long.

The Secretary was instructed to send a report to the Chinese RECORDER and to send fraternal greetings to all the Scandinavian missions working in China.

There are at present no less than eighteen Scandinavian Societies with a working staff of some over two hundred missionaries working in China. This does not include the Scandinavians working in other missions, such as the C. I. M. and the Episcopal Church Mission.

A most cordial invitation is herewith extended to all missionaries speaking the Scandinavian languages to come en masse or to send delegates to the next Conference to be held in 1905.

O. R. WOLD,

Secretary.

TSZHO.

China Missionary Alliance. Shanghai Branch.

The Third Annual Meeting was held at the Union Church Lecture Hall on Monday afternoon, 30th May. The business mainly consisted in the presentation of reports for the year from the Hon. Secretary and Treasurer and the election of officers for the Local Branch and of three members to the Executive Committee of the China Missionary Alliance in place of those retiring in rotation. The chief items of interest mentioned in the Secretary's statement were contained in a communication from

the Secretary of the Alliance reporting

(1) That a series of "Rules for the Regulation of Mission Work in China," prepared by the Waiwupu, had been brought to the notice of the Executive Committee, and that they had enquired of the Doyen of the Diplomatic Corps in Peking and the British and American Ministers if they had any official knowledge of the suggestion. Their reply was that the proposed rules had not been presented to them for consideration, and that their consent to such regulations would not be obtained without means being first given for an expression of missionary opinion thereupon; and

(2) The efforts of the Executive Committee to obtain statistics of missionary work in China.

The present membership of the Shanghai Branch is 100.

The following were elected officers of the Local Branch for the year 1904-5 :-

Dr. A. P. PARKER, *President*.
Rev. E. BOX, *Vice-President*.
Mr. C. W. DOUGLASS, *Treasurer*.
Mr. J. N. HAYWARD, *Secretary*.

Revs. Dr. A. P. Parker, J. W. Stevenson and D. Willard Lyon were elected to fill the vacancies on the Executive Committee of the Alliance, which now consists of Revs. W. N. Bitton, G. H. Bondfield, W. A. Cornaby, G. F. Fitch, W. H. Lacy, D. W. Lyon, J. B. Ost, and A. P. Parker.

Martyrs' Memorial.—The following Resolution was adopted :-

That this Branch of the China Missionary Alliance most heartily endorses the proposal that a Martyrs' Memorial be erected in Shanghai, and earnestly supports the appeal of the Secretary to the churches in the home lands.

Courses of Study for Chinese Preachers, etc.

Recommended to the Board of Bishops of the Methodist Episcopal Church by the Central Conference for China, held at Nanking, November, 1903.

[NOTE.—The following revised Courses of Study were arranged by a representative Standing Committee and published, in part, in the *Hwa Mei Pao*. But as missionaries in various parts of the empire, including Manchuria, have written the undersigned concerning these courses, it is thought that their publication in the RECORDER—with the kind consent of the Editor—might be of service to others who have not seen them.

So far as known to us the Chinese names of books and authors have been given. Any corrections or suggestions will be gladly received. No rigid examination is had upon the books indicated "*to be read*," but the Boards of Examiners apply such tests as will show that these books have not been neglected.

M. C. WILCOX (Foochow),
Chairman Committee on Chinese Course of Study.]

I. COURSE OF STUDY FOR TRAVELING PREACHERS. ADMISSION ON TRIAL.

Genesis; the Four Gospels; Graves' Geography of Palestine (舊大地理綱要紀好弼著); the Discipline, Parts I and II; the Larger Catechism with Illustrative Notes (依經問答喻解武林吉譯), translated by Ohlinger; Muirhead's Geography (地理全志慕維摩); Martin's Evidences of Christianity (天道溯源丁騷耳著); Philosophy of the Plan of Salvation (救世略說赫士譯), translated by W. M. Hayes; Written Sermon; thorough

preparation in the Course in Romanized prescribed for Exhorters.

TO BE READ:—Sheffield's Universal History, Vols. I and II (萬國通鑑謝衛樓); Allen's China and Her Neighbors (中西關係論林樂知); Ohlinger's Life of Tyndale (丁大理); Mrs. Sites' Life of Wesley (衛斯理傳薛師母).

FIRST YEAR.

Leviticus, Numbers, Deuteronomy, I. and II. Peter; the Discipline, Part III; Physiology (體學易知蓋婉而譯); White's Eighteen Christian Centuries, first half (十八周史季理斐譯); Ohlinger's Homiletics, first half (傳道之法); Written Sermon.

TO BE READ:—Sheffield's Universal History, Vols. III. and IV.; Wilcox's History of the United States, Vol. I. (大美國史略蔚利高著); Richard's Present Day Triumphs of Christianity (近代教士列傳李提摩太著); Autobiography of Rev. Hu Iong-mi (信效錄許揚美著).

SECOND YEAR.

Joshua, I. and II. Samuel, John, Romans; Discipline, Parts IV. and V.; White's Eighteen Christian Centuries, completed; Williamson's Natural Theology, Vols. I. and II. (格物探源韋廉臣著); Ohlinger's Homiletics, completed; Written Sermon.

TO BE READ:—Wilcox's History of the United States, Vol. II.; Selby's Life of Christ, Vols. I., II., III. (耶穌事蹟攷師多馬著); Williamson's Comparative Religions (古教彙參); Richard's Benefits of Christianity (救世教益).

THIRD YEAR.

I. and II. Kings, Psalms; I. Corinthians to Colossians, inclusive; Discipline, Part VI.; Astronomy, translated by Walshe (三光淺說華立熙譯); Williamson's Natural Theology, Vols. III. and IV.; Ohlinger's Pastoral Theology, first half (牧師之法); Martin's Psychology (性學畢隅); Written Sermon.

TO BE READ:—Life of Christ, Vols. IV., V., VI.; Fyffe's History of Greece,

translated by Edkins (希臘史略艾約瑟譯); Faber's History of Civilization (自西徂東花之安); Edkins' Errors of Buddhism (釋教正謬); Owen's Geology, translated by Edkins (地質學啓蒙).

FOURTH YEAR.

Isaiah, Daniel, Job., I. and II. Timothy, Hebrews; Discipline, Part VII.; Treatise on Matter (博物新編吉信花); Mental Philosophy, translated by Yen (心靈學顏承章譯); Jevon's Logic, translated by Edkins (辨學啓蒙); Ohlinger's Pastoral Theology, completed; Written Sermon.

TO BE READ:—Life of Christ, Vols. VII., VIII., IX.; Martin's Political Economy (富國策); Creighton's History of Rome, translated by Edkins (羅馬史略); Uong De-gi's Discovered Truths Compiled (見道集黃治基著); Resolution of Doubts (釋疑彙編); Written Sermon.

II. COURSE OF STUDY FOR LOCAL PREACHERS.

Candidates for Local Preacher's License must be examined on the entire course for exhorters. Local preachers must also be prepared on the Exhorters' Course in the Romanized as a condition of advancement or ordination.

FIRST YEAR.

Genesis, Exodus, Acts; the Discipline on the Annual Conference; Graves' Geography of Palestine (猶太地理).

MEMORIZE*:—Psalms 1st and 2nd, Isaiah 61st Chapter, I. Corinthians xv: 35-58.

TO BE READ:—How to Win Souls, translated by Miss Ruth Sites (相靈編薛師姑譯).

SECOND YEAR.

Joshua, Judges, I. and II. Thessalonians; Biblical History, Part I. (聖經史記); the Discipline on the Central and the General Conference.

* All memorizing to be in Mandarin or the colloquial.

MEMORIZE :—Genesis 1st and Matthew 5th Chapter.

TO BE READ :—DuBose's Catechism on the Three Religions (三教問答杜步西著); Nevius' Manual for Preachers (宣道指歸倪維思著).

THIRD YEAR.

Job; I. and II. Corinthians; I. and II. Timothy; the Discipline on a Preacher's Duties; Biblical History, Part II.

MEMORIZE :—Psalm 8th and Matthew 6th Chapter.

TO BE READ :—The Parables of Jesus Explained (耶穌譬喻略解紀好弼著); Who is Jesus? by Sia Sek-ong (耶穌是誰謝錫恩著).

FOURTH YEAR.

Isaiah, Galatians, Philippians, James; Binney's Theological Compend, translated by J. W. Lambuth (天道總論藍栢譯); the Discipline on Sunday Schools and Epworth Leagues.

MEMORIZE :—Psalm 90th and John 3rd Chapter.

TO BE READ :—The Three Important Things, Martin (三要錄丁曉真); Illustrations of Christian Truth (譬喻要旨).

FOR LOCAL ORDERS.

Local preachers who are candidates for deacon's orders must be re-examined on the entire course for local preachers, re-read the books prescribed to be read, and do the work required in the Romanized.

Local deacons seeking elder's orders must pass the examination for admission on trial and peruse the books required to be read up to the end of the second year of the course for traveling preachers, including the Life of Christ, complete.

III. COURSE OF STUDY FOR EXHORTERS.

Examination by District of Quarterly Conference :—The Miracles of our Lord, the General Rules and the

Shorter Catechism (依經問答). Read at sight selections from John's Gospel, Romanized or Mandarin. Foochow candidates must also be examined in the Romanized Primer.*

MEMORIZE :—The Apostles' Creed and the Decalogue.

TO BE READ :—Bunyan's Pilgrim's Progress, first half (天路歷程).

FIRST YEAR :—The Parables of our Lord; the Discipline on Members and Exhorters. Read at sight selections from the Four Gospels, Romanized.

MEMORIZE :—Psalm 23rd and the Beatitudes.

TO BE READ :—Pilgrim's Progress, last half.

SECOND YEAR :—Mark; the Bible Picture Book (聖經圖說); the Articles of Religion; Pilcher's Primary Geography (地理初階); Read at sight and write from dictation selections from the Romanized or Mandarin New Testament.

MEMORIZE :—Psalm 91st and Luke 14th Chapter.

TO BE READ :—The Gate of Virtue and Knowledge, Griffith John (德慧入門楊格非).

THIRD YEAR :—Luke, the One Hundred Texts (百節經廣學會出); The Discipline on the Fourth Quarterly Conference; the first half of the Larger Catechism with Illustrative Narratives, translated by Ohlinger (依經問答略解武林吉譯). Read at sight and write from dictation from the Romanized newspaper or the equivalent in Mandarin.

MEMORIZE :—Psalm 51st and John 17th chapter.

TO BE READ :—The Tongue of Fire, translated by Cornaby (舌如火誦高葆真譯).

FOURTH YEAR :—John; the Discipline on the District Conference, and the Larger Catechism, completed. Read or write, as above, any—

*The work in Romanized is prescribed especially for the Foochow and Hing-hua Conferences.

thing in the Romanized or the equivalent in Mandarin.

MEMORIZE:—Isaiah 53rd and I. Corinthians, 13th Chapter.

TO BE READ:—The Messiah (彌賽亞廣學會出).

C. E. Notes.

ANNUAL REPORT OF GENERAL SECRETARY.

To the officers and members of the United Society of Christian Endeavor for China,

DEAR FRIENDS:—

On March 24th I completed the first year's work as General Secretary of the United Society. The work has been introductory and prefatory in the main, endeavoring in new places to secure the organization of local societies, to whom the United Society could minister in the way of stimulus and information. I have sought to keep in touch with those interested in Endeavor work in all parts, but my long trips in the North and South have considerably hindered me in this, though greatly increasing the opportunities to help the particular section visited with Endeavor information and suggestion. The growing work might keep one person fully occupied in the correspondence and editorial work at the office, while a travelling secretary who met all the calls to visit and introduce or strengthen Endeavor work would be constantly on the move.

The trips made during the year by the General Secretary have been as follows:—

(1) To Japan, by invitation of the Japanese National Convention to speak at that meeting and study Christian Endeavor work in that empire. Two Chinese Endeavorers from Foochow also attended this convention.

(2) To Ningpo, to report on the Japan Convention and make preliminary arrangements for the National Convention in 1905.

(3) Return to Foochow, to report the Convention, and to Shanghai to establish Christian Endeavor headquarters here.

(4) To Mo-kan-shan by invitation to speak at the Conference on Christian Endeavor work.

(5) To Manchuria, visiting and speaking in eight stations of the United Free Church of Scotland and the Irish Presbyterians, and to Tientsin, Peking, and Pao-ting-fu, speaking before gatherings of Christians of the London Mission, American Presbyterians and American Board, and to audiences of foreigners.

(6) To Amoy, Swatow, Hongkong, Canton, and Foochow, visiting and speaking in the Reformed Church, London, English and American Presbyterian, Basel, Anglican and American Board Missions, and holding conferences with missionaries of all these boards and of the American Baptists.

At Hongkong I met by arrangement Rev. F. S. Hatch, who has just completed three years' service as General Secretary of the United Society of India, Burmah and Ceylon. He accompanied me on my return to Shanghai and spoke helpfully at these several ports to large meetings which I had arranged for on my way down. The month of enthusiastic work which he gave to the Christian Endeavor work in China was of great aid in stimulating the interest of the Endeavorers and enlightening them on approved methods of doing Christian Endeavor work in a neighboring country. The hearty thanks of the United Society are due Mr. Hatch for his aid in the work of Christian Endeavor extension.

(7) To Ningpo and Yü-yiao with Mr. Hatch to attend the Presbyterian Christian Endeavor Rally. Several addresses were made and conferences held with members of committees on arrangements for the National Convention.

In Shanghai I have presented Christian Endeavor work before a union meeting in the Southern

Methodist Church, also to gatherings in the churches of the Seventh Day Baptist Mission, the Southern Baptist Mission, and the American Church Mission at different times during the year, and there has been much interest manifested.

In most of my trips Mrs. Hinman has accompanied me, and has done much to interest the missionary ladies and the Chinese Christian women in Christian Endeavor generally and in Junior work particularly. During the year, I was absent from Shanghai for thirty weeks on Endeavor business.

As a result of these trips there has been a noteworthy increase of interest in Christian Endeavor work. No attempt has been made by the General Secretary to start societies, as they must always be directly connected with the local church and under the supervision and guidance of the missionary or native pastor rather than any officer of the United Society. But in most places visited the matter of organizing societies has been vigorously taken up by those in charge of the work, and many societies have been immediately organized. In other places it has been thought best to distribute the literature of the movement to the native preachers and leaders and delay organization until the people thoroughly understood the plan of the society and were ready to ask for it themselves, rather than to simply receive it by direction of the missionary.

The vast majority of those I have met and talked with were cordial and sympathetic and anxious to have the help which this method would give in enlisting the active service of more Christians. In very many cases

I have been asked to spend considerable periods in different fields, making an extensive tour of out-stations with the missionaries in charge that the fundamental principle of testimony from all and service by all might be presented to all the Christians. No doubt great good would be accomplished by such trips in strengthening the work locally, but perhaps to the neglect of other places where there is equal need for Christian Endeavor societies. At Foochow only have I been able to do such work; my knowledge of the dialect there making it possible for me to visit and speak directly to the native congregations on the invitation of native pastors and preachers. I spoke to nine different churches having Endeavor work when in Foochow, besides addressing several public meetings.

There are many earnest supporters of Endeavor work among the missionaries there and in other Endeavor centres who might themselves be willing to undertake short tours among the churches of adjacent districts in the interest of Endeavor work, under the direction of the United Society. A considerable number of members of the United Society in various provinces have expressed a desire to assist in some definite way in the work of Christian Endeavor extension. Besides the officers who give their time and thought to plans for carrying on the work, several members are preparing Christian Endeavor literature for the magazines and other publications, and I would suggest that others might be asked to give addresses on Christian Endeavor at points not too far from their stations and assist in the organization of societies and local unions in different parts of their provinces, the United So-

ciety assuming the travelling expenses involved, if they can give the time.

Ninety-seven foreign missionaries and native pastors and teachers in different places have been reported as enrolled in the United Society; many others, I am told, have signed lists not yet sent in. It has not seemed best to push the enrollment of members in the United Society faster than the local interest would justify, though there are many who have not yet been canvassed who would gladly aid the work financially and by local co-operation.

A great help in the presentation of the society in the different places has been the supply of Christian Endeavor literature in English and Chinese which I have been able to distribute, mostly by sale. The literature has been freely supplied where it seemed best in introducing the society, but generally it has been offered for sale. As this has made a good deal of work in caring for accounts, the office sales have generally been put in the hands of the Mission Press. There has been purchased from the Christian Endeavor headquarters in the United States and England about \$60 (gold) worth of literature, besides much that has been granted freely by the American society. There are now in stock English books to the value of about \$100 silver. The Chinese literature issued has so far been confined to the Christian Endeavor pamphlet (Mien Li Huei Iao Tse) which has been published in both Wên-li and Mandarin, the separate pledge sheets for members, and the Topic Cards for the year. Beside this permanent literature there has, however, been a great deal published in the Chinese magazines

in the way of notes on the topics and other Christian Endeavor items. Two editions of a thousand copies each of the Christian Endeavor pamphlet in Wên-li have been issued, the first being quickly exhausted, a thousand copies of the pamphlet in Mandarin and fifty-five hundred of the Topic booklets, which are now almost entirely sold out. Plates of the Mandarin pamphlet have been made for future editions. Manuscript is in hand for an edition of the pamphlet in Foochow Romanized Colloquial, and also for a tract on the value of Christian Endeavor methods in the Anglican church. It is hoped that a number of new publications in Chinese may be added next year to the available material for informing the Chinese about the Society. There is now in stock about \$50 Mexican worth of pamphlets and pledges in Chinese.

This year my trips have been entirely in the coast provinces, and usually only short distances away from the coast, and I have reached most of the principal missionary centers in these provinces, with the exception of a few places difficult of access, where, though I was cordially invited and would have been able to accomplish much for Christian Endeavor, limitation of time prevented my going. But meanwhile correspondence with missionaries inland has opened up many attractive opportunities for presenting the Society in the interior, and I hope to be able to visit many places up the Yangtze and in adjoining provinces next year. In furtherance of the plan to do as much as possible in Central China next year I propose to spend the months of July and August at Kuling, becoming acquainted with the missionaries and arranging to visit their

stations where possible. I shall also try to continue my study of Mandarin while there, in the hope of being able to use it for public speaking later. The great advantage which this would give me, would justify, I think, taking considerable time for study.

Arrangements for the National Convention at Ningpo next year are well under way. A few of the speakers are promised and others are probable, but it is too early for any definite announcement. Local committees at Ningpo have begun planning the several departments of the work of preparation.

The carrying through of the plans for this convention and the extension of Christian Endeavor in Central China will fully occupy me for the next twelve months. I hope that the next annual meeting of the Society may be a general session of a good number of the members, and may be held in connection with the Ningpo Convention.

Respectfully submitted,

GEO. W. HINMAN.

Rev. A. E. Cory writes of the Christian Endeavor work in the Foreign Christian Mission at Nanking that "every station will soon be doing something along Christian Endeavor lines. The society in the church at Nanking is flourishing."

Rev. H. S. Conway, of Shek-tien, in reporting how the Endeavor work was taken up in his district, says that in answer to his repeated urging that the people should do definite work for Christ, they replied that they "had no plan." He said: "If that's all, I'll get you something very quick," and without having the detailed plan of the Christian

Endeavor Society before him, he made out a prospectus of a society, in most essentials the same as the Mien-li-huei, and called it by that name. There is little doubt that Chinese Christians are willing to take an active part in Christian service if they are guided and directed into the use of workable plans adapted to local needs. The Christian Endeavor Society embodies the principle of universal testimony and service on the part of the Christians from the very beginning of their acceptance of the gospel rather than imported plans of committee work. These *ought to be* in every case suited to the needs of the work and ability of the workers.

Recent investigations of some Christian Endeavor Societies in America which have failed in their work show that in almost every instance it was because the pastor took no interest in the Society and ignored its possibilities for stimulating the young people. No one has proved or can prove that large masses of young Christians will anywhere remain indifferent to inspiring leadership and definite plans of action.

Some of the most encouraging reports of the value of the Christian Endeavor Society in mission work have come lately from workers in the China Inland Mission. The two following are specially interesting:—

EXTRACT FROM LETTER FROM MR. TALBOT, CH'EN-CHEO, HONAN.

"The special feature of progress lately in Ch'en-cheo has been the establishment of a branch of Young People's Society of Christian Endeavour.

"Feeling the need of adopting some method by which we could permanently attach our young peo-

ple's sympathies to the church, we were led to conduct a series of meetings upon Christian Endeavor lines, with the result that it was decided to hold a weekly prayer-meeting and form the various committees. The attendance at these meetings has steadily increased and the interest shows no sign of abatement. No less than seventy persons were here last Monday. A weekly collection taken by the members themselves we purpose using for various objects. Three backsliders have been brought back through this Christian Endeavor movement, and some men, who would not otherwise attend a meeting."

Extract from report of work of H. S. Conway, Shih-ki-tien, Honan, published in *China's Millions* :—

One very helpful agency to the work has been our Christian Endeavor with its seven sub-societies :—
1. Gospel Preaching Society, the members of which have been both diligent in study and earnest in

preaching the gospel in the out-stations and in the street-chapel at night. 2. Look-out Committee has done good service in looking up irregulars and teaching the enquirers throughout their respective districts. 3. The Christian Marriage Society has, at last, aided in managing four engagements between Christian children, and I have had the joy of conducting six Christian weddings this year. 4. The Repeating Scripture Society records that 375 chapters of Scripture have been repeated, which represents a considerable amount of teaching by its members. 5. The Anti-foot binding Society has enrolled only seven members, but in the case of five, especially, this cross has been taken up bravely and borne consistently for Christ's sake. 6. The Christian Purity Society has thirty-seven members, and has helped many to abstain from intoxicating wine, tobacco, and bad literature. 7. The Soul Seekers Society has nine members, who have led not a few to come to the meetings, some of whom are now bright enquirers.

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BIRTHS.

At Sha-si, June 21st, the wife of Rev. ANDERS P. TJELLSTROM, S. M. S., of a daughter.

At Shanghai, June 24th, the wife of Rev. FRANK RAWLINSON, S. B. C., of a daughter.

DEATH.

At Shuen-teh-fu, May 29th, RICHARD M. BROWN, C. I. M., of typhoid fever.

MARRIAGES.

At Yun-nan-fu, May 2nd, BENJAMIN CURTIS WATERS, and Miss MARY MCINNIS, of C. I. M.

At Shanghai, June 21st, EDWARD G. BEVIS and Miss J. E. WUDMAN, C. I. M.

At Nanking, June 22nd, the Rev. E. C. LOBENSFELD and Miss ROSE HOFFMAN both of A. P. M., Hwai-yuen, Anhui.

At Shanghai, June 23rd, Rev. KRISTIANSEN and Miss NEILSON, D. M., Manchuria.

ARRIVALS.

AT SHANGHAI :—

May 13th, Mr. and Mrs. G. T. HOWELL and child, from U. S. A., for C. I. M.

DEPARTURES.

FROM SHANGHAI :—

April 30th, Mrs. GREENE, C. I. M., for U. S. A.

May 16th, Mr. and Mrs. O. STEVENSON and two children, C. I. M., for England.

June 4th, Miss M. H. PORTER, A. B. C. F. M.; Rev. J. W. PAXTON and family, S. P. M., for U. S. A.

June 8th, Rev. R. B. EWAN, M.D., and family, C. M. M., West China; W. E. MACKLIN, M.D., and family, F. C. M., for U. S. A.

